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*Our Duty to the World  
for Our Christian Faith*

*by James E. T.*  
*Commissioner for Foreign Missions of the Southern Baptists*

**FOR THE GROWTH  
OF  
FAITH**



# Our Lady as the Model for Our Christian Faith

by Jean GALOT, S. J.

*Lecturer in dogma, The Jesuit Theological College Saint-Albert-de-Louvain* <sup>1</sup>

When we think of Mary's greatness, and her happy destiny, we sum them up in her quality of Mother of God. But although it is true that this title is her glory, the Gospel also shows us how it is rooted in faith. When she met the young girl of Nazareth, Elisabeth discovered by the leaping of the babe in her womb, that she was welcoming the bearer of the messianic salvation, the mother of the Messiah. " How have I deserved to be thus visited by the mother of my Lord ? " Yet she does not proclaim Mary to be blessed because of this maternity, but for the faith which presided at it : " Blessed art thou for thy believing ! "<sup>2</sup> The unfortunate example of Zacharias bears witness by contrast to the excellence of Mary's faith ; while Elisabeth's husband showed his scepticism at the promise of a miracle, the Blessed Virgin did not hesitate an instant in believing a still more extraordinary announcement ; she claimed no sign, she had no doubts and merely asked what kind of service God required of her and how she could have a son while remaining a virgin : " How can that be ? " She had immediately believed that it would be done and it was in full faith that she gave her consent and became the mother of the Saviour. That was what Elisabeth found out when she heard Mary's joyful salutation, and what she must have com-

<sup>1</sup> Born at Ougrée on the 31st August 1919. Entered the Society of Jesus after having finished his studies in law and political science at the university. The thesis which Fr. GALOT presented at the Gregorian University in order to obtain his degree of Doctor in Theology was on the nature of the sacramental character. Fr. GALOT has published a fine book entitled *Le Cœur du Christ* (Bruges, Desclée, 1953), a penetrating study on the psychology of Christ, based on meditation on the gospels.  
— Address : Collège Saint-Albert-de-Louvain, 23, Route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

<sup>2</sup> Luke, I, 43, 45.

pared to her husband's silence. It was, so to speak, Faith in person who entered her house, where the memory of unbelief hovered. It is a picture of the role of Our Lady's faith, entering first victoriously into the domains of unbelief.

Elisabeth's intuition is confirmed by the declaration of Christ Himself. Jesus replied to the woman who proclaimed the blessedness of her who had been the mother of such a Son, by indicating the profound source of this blessedness. He does not deny that "blessed is the womb that bore him," but He adds to it, "Shall we not say, Blessed are those who hear the word of God and keep it." (Luke, XXI, 28). Having heard the word of God, above all that which was pronounced by the Angel at the Annunciation, and having received it in a perfect manner, that is to say, with a pure faith, is the first of Mary's blessings. From that faith sprang her own divine maternity; in Our Lady, faith and maternity are indissolubly united, for she was to be the mother of the Redeemer, destined to collaborate with her whole maternal being in the Redemption. In a maternity which was a cooperation in the work of salvation, it can be understood that faith had to play a primary part. In order to be truly and completely the mother of the Redeemer, Mary first had to believe.

Before Jesus' eyes, looking at the crowd and seeing those who were beginning to believe and those who were refusing to hear His message, Our Lady appeared at the head, far ahead of those who were listening to the word of God. She had believed in Him before He had even been conceived. Not only had she listened to the divine word, but she had kept it. She had kept the message of the Annunciation in her heart, and while meditating on what had been said to her of this 'Son of God' Who had been given to her, she never ceased to increase her faith. It would be a mistake to think that Mary's faith would have been conferred upon her as a readymade thing and an immutable deposit; with her it was a constantly progressing activity, a never ceasing growth. At the beginning, in her youth, Mary had learnt the messianic promises and believed them with the whole force of her faith in God. The Angel Gabriel's announcement transformed her faith by presenting her with the Messiah in person. But adherence to the angel's words was not the end; henceforward Our Lady was to find their truth made into actual fact in her Child and to add to her maternal affection and admiration an assent in a more and more confident and lucid faith. Let us note that the task was not one of the most easy, contrary to the impression that we have had. The angel had proclaimed the extraordinary personality and destiny of Jesus, but the Child seemed so like others, only differing because of the absence of sin, and His development seemed to

come about in such an ordinary way, in such banal circumstances, that it seemed daring to recognize in Him the king of messianic times and the liberator of the world. During the thirty years at Nazareth, the message of the Annunciation remained deeply hidden in the secrecy of Jesus' soul, and it needed the exceptional strength of Mary's faith to discover it there and to perceive the Redeemer in her Son always more clearly. What the mother's eyes discerned more and more in the gaze of the child and young man, apparently so normal, was the mystery of His divine filiation behind the banality of daily life and behind the intimacy of family relations ; it was the divine greatness that Our Lady willed to reach, towards which she tended more and more vividly and to which her faith surrendered itself.

Her example teaches us therefore that Christian faith should be *a constantly developing activity*, always growing more lucid and more ardent, and that it would be illusion to consider it as something acquired once and for all and to imagine that it would be enough to let it lie fallow and immutable. The growth of Mary's faith is a picture of the development of the faith of the whole Church ; the Church has to keep the divine message in its heart, not only in order to preserve it, but to delve into it and continually to bring forth from it new depths, making more explicit all the aspects of truth. The same holds good for the faith of each individual Christian who has received the faith of baptism to enable him to bear all its fruits, and who should work continually to assimilate better the doctrine of his Credo, to realize it more intimately and to adhere to it with more personal conviction.

More than this, Our Lady's example shows us *how* this progress ought to be carried out. Mary had first adhered to the divine word transmitted by the angel, then she directed this adhesion more and more concretely to Jesus' Himself, in Whom by an increasingly intimate contact she was discovering the glory of this word and its perfect verification. So the Church appropriates to herself more completely the truth put into her hands, not by a simple intellectual progress, but by an increasingly profound insertion in Christ, in Whom she recognizes by a keener insight the centre of all doctrine and the epitome of mystery. In the history of the development of dogma, there is a centrifugal movement demonstrated by the setting out of certain sections of the message which had hitherto been little known and developed, of which we have had recent examples in Marian theology ; but this primary movement is reabsorbed finally in another, a centripetal one, which illuminates to an increasingly powerful degree the convergence of the whole doctrine on

the person of Christ. It is in this way that during the last twenty years the development of the theory of the Mystical Body has manifested more clearly the vivifying presence of Christ in His Church, and one cannot doubt that the contemporary effort at comprehension of Marian coredemption, far from doing harm to the redemptive role of Jesus, will end by setting it more in relief and by showing how everything, even the mediation of Our Lady, refers to Him. This progressive concentration of the comprehension of the faith on Christ accompanies the continual deepening of life in Him, so that there is agreement between the orientations of theology and aspirations of a devotion which is turning more towards the person of the Saviour. This law of the growth of faith in the Church was first lived by Mary.

It is destined to be verified in each of us ; we believe in a certain number of truths, but the important thing is to adhere to them in Christ's person and to find again in Him, in an intimate contact, what we first discovered in the enunciation of Christian doctrine. If Our Lady, who received exceptional privileges and the perfection of sanctity, had to deepen her faith each day by a closer union of thought and feeling with her Son, is there not in that an indication that this work of deepening is part of the individual's religious destiny and is incumbent on each one of us ? Like Mary who, in the obscurity of the hidden life of Jesus, discovered and rediscovered untiringly a higher light, we have to penetrate always further by our faith into the hidden life of Christ in us and no longer simply know the abstract dogma, but realize it in a concrete manner in intimacy with the Saviour, so that our faith may be enriched by a closer and sweeter knowledge ; like Our Lady at Nazareth, it is for us to understand, in the sight of Jesus, how He is Son of God and bears our salvation with Him.

The Gospel permits us to measure the result of the long period of the deepening of Mary's faith. At the beginning of the public life, the episode of the marriage in Cana shows us a surprising attitude of faith in her. She addresses herself to Jesus in order to supply the lack of wine and to assist the poverty of the newly wedded. By coming to say to Him, "They have no wine" (John, II, 3), she knows that she is practically asking for a miracle. Who has told her that Christ had the power of performing miracles ? She has never seen Him do so, for He has not done one before. It is because she is the first of " those who have not seen, and yet have believed " (John, XX, 29). Later on the Saviour will do many miracles and it will be easier to believe in His miraculous power, though some will still not

have the strength or the good will. But Mary believed in this power before it was manifested. Although Jesus had not accomplished any wonders during the life at Nazareth, His mother had faith in His omnipotence and knew that she could ask Him to intervene. Before the disciples' faith was born, that of Our Lady had come to maturity and showed a remarkable vigour.

The faith at Cana, the model for all time, is rich in lessons. First of all, it witnesses to the *importance which God attaches to faith in the work of salvation.*

Before the Incarnation, He had asked for Mary's act of faith. And before manifesting for the first time to the world Jesus' saving mission by the performing of a miracle, He inspired an act of faith on the part of Our Lady, and He saw such value in it that that faith determined the hour for the public revelation of the Messiah. God, Who in His omnipotence could act alone, actually requires the collaboration of faith before executing His plans; what He asked of Mary, He later asks of us, and He only causes the expansion of the kingdom of Christ in proportion to the help which we give by our faith. It is the actual faith of Christians which sets the pace for the diffusion of the Gospel among unbelievers. Belief is not simply a personal duty, but an essentially apostolic task. So we see in the Gospel that Mary's faith is at the origin of that of the disciples, for the story of the miracle ends with these words, eloquent in their simplicity, "And His disciples believed in Him" (John, II, 11). This new faith is a more substantial marvel than the transformation of water into wine and constitutes the most remarkable consequence of the faith of Our Lady, who thus appears as presiding over that of the Church.

Moreover, the faith of Cana is faith in *miracles*.

We run the risk of losing sight of this magnificent boldness of faith, which refuses to consider the natural order of things as the prescribed limit which cannot be overpassed, and which, on the contrary, appeals to a superior order which dominates and envelops nature. To have faith is to believe in the impossible, for it is the humanly impossible thing that God has decided to do, and the whole undertaking of salvation absolutely transcends the powers of man and the natural laws. The miracle is the expression of this transcendence, this surpassing of nature by divine action. If a witness could have guessed, at Cana, the meaning of Mary's prayer, and realized that to obtain it involved a miracle, would he not, quite naturally, have shrugged his shoulders before such a claim, and would he not have advised a sensible resignation in the embarrassing situation which could not be altered? It is precisely this fatalism which faith will not admit, for it relies on a power surpassing human limits. In practice, for the Christian, faith means that before the spectacle of a world on which the fatalism of sin seems to weigh, he does not accept its law and places his trust on the marvels and miracles of grace.

This faith in miracles is, however, always faith in *Christ*.

What Mary did in essence at Cana was to show absolute confidence in Jesus' person, in Whom she recognized a sovereign power. The whole Christian Faith rests on this fundamental confidence in Christ ; it is much more than an intellectual attitude ; it is truly an abandonment of the whole being to a person from whom one expects everything. How many times in the Gospel do we not see Christ moved at so many strangers who manifest this personal confidence by calling upon His help ! He wonders at this faith and rewards it amply. Our Lady's was not the trust of a day, but the fruit of a confidence which was, so to speak, identified with her life, which had taken hold of her whole being and orientated it towards the Lord ; she lived for Him.

Finally, the faith at Cana is an example of *perseverance*.

For Jesus did not at once consent to His mother's request, and proved her faith by making an objection, declaring that Mary was interfering in a domain which was not hers and that the hour for the first miracle had not yet arrived. In no way disconcerted, Our Lady simply told the servants to obey her Son and do what He would tell them. She persisted in her faith, and Christ justified this persistence by advancing the hour and performing the miracle. We have here to note a feature of the divine pedagogy, which tests the Christians' faith and tries it the more as that faith is deep and vigorous, so that it may become more so. These tests should not be looked upon as sanctions or signs of God's displeasure but as a stimulant to a triumphant perseverance. That is why faith is never definitely at rest ; it has to fight, and it seems even that, as at Cana, it fights with God Himself, or with Christ, Who seems to repulse the prayer in order to make it more urgent and to answer it with more liberality. The measure of the answer, all the waterpots full to the brim, is that of the faith. Mary's soul reached to the limit of trust. And if Jesus inflicted on His mother this test of a first abrupt answer, which astonishes us, is it not a consolation and an encouragement for our tests of faith ?

Another sort of tests, longer and more painful, attacked Mary's faith. In her family, this faith met with resistance, for Jesus' cousins refused to believe in Him and had even wanted to stop Him preaching and make Him go back to the peaceful life of Nazareth (Mark, III, 21). One can imagine how Mary suffered from this opposition and how much, for instance, the reproach of madness on the part of his cousins wounded her mother's heart. And when she heard these same cousins inviting her Son to perform miracles so that honour and profit should redound to the family, would she not have felt a movement of indignation ? (John, VII, 3). Her faith in Jesus' messianic vocation found itself constantly in the presence of this scornful incredulity. Our Lady was the first to experience that suffer-

ing which so many converts have met with after her, to have to live, with a faith in Christ which they hold as their most precious possession, in the midst of people to whom they are linked by family affection but who remain unbelieving. In this difficulty of communal life and divergent faith, she shows the road to follow. She made the effort to keep the friendship of all her relations and at the same time with delicacy and firmness, she kept her faith complete. Finally, it is she who brought her family into this unique faith and who by the persuasive gentleness of her example led the cousins to Christ as His disciples. At Pentecost, we know that they were in the Cenacle with Mary and the apostles to receive the Holy Spirit. True faith communicates itself by osmosis, and at the price of sacrifices of love and regard for unbelievers, it is capable of breaking down the most violent resistance.

The supreme trial of Mary's faith was on Calvary. It is not necessary to dwell on it at length. It is enough to contemplate Our Lady standing at the foot of the cross to see how this faith, battered by the tempest, is erect with unbreakable strength. In the midst of desertions and panic, she remains faithful. All the trust which Mary had put in the Child of Nazareth, then in the Preacher of the public life, she now placed with a strengthened energy in the Crucified. Pierced by the sword of dolours, her heart still believed, more ardently than ever. In her tortured Son, she recognized the saviour of humanity. "Truly, this man was the son of God!" (Mark, XV, 39). If the centurion could pronounce that sentence, with what intense conviction must not Our Lady have thought it! So, in order to get the most vivid picture of Mary's faith, we must meet the gaze which she fixed on the cross. We shall understand then that in the Christian life, faith takes on its fulness and vitality when it is attached to Christ crucified. In sorrow, the Christian's faith rises up with a magnificent spring if it strives to join itself to Mary's gaze, irresistibly clinging to its dying Lord as to the source of salvation. It is this gaze of faith which is infallibly transformed into the vision of the glorified Christ.

# Faith, Man's Communion with God

by François TAYMANS D'EYPERNON, S. J.

*Lecturer in dogma, The Jesuit Theological College Saint-Albert-de-Louvain*<sup>1</sup>

When the Christian prays, he knows that he is entering into communion with God. Is he as conscious when he believes, that it is God Himself Whom he encounters and to Whom he surrenders himself ? Too often the act of faith seems to be an undertaking on the part of man alone, the result of reasoning and will.

The aim of these few pages is to show that faith is attached to the whole supernatural life, like the threshold is attached to the house, or, to speak in terms of living things, like the root to the tree, inaugurating that reciprocal presence of God to man and man to God in which all beatitude consists.

Faith is a communion with God, not only because it involves above all belief in God and because belief in God is, according to M. Blondel's formula, to accept that He should be for us what He is in Himself, but also because the light of God and the attraction of grace are to be found in man at the very origin of belief, and because the motive for the believers is, again, God, Who bears witness in man, according to the Apostle's word : " qui credit in Filium, habet testimonium Dei in se ".

It is therefore in all its elements that faith appears as communion with God ; in the *object* which is to be believed, in the *subject* which believes, in the *motive* for which one believes. It is always an active presence of God which attracts, raises, supports man at the level of the Divine mystery.

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<sup>1</sup> See the biographical notice in *Lumen Vitae*, VII (1952), p. 341. This article, which the author has newly introduced for our readers, is taken from a larger study which the *Nouvelle Revue Théologique* (February 1954) has published under the title of *Les énigmes de l'acte de foi*. We thank Fr. MATAGNE, editor of the *N. R. Th.*, for having kindly authorised the reproduction. — Address : 23, route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

## I. THE OBJECT OF FAITH

The Christian sometimes complains that he finds in his *Credo* nothing but a mosaic of truths to be believed. In reality, everything is seen to be divinely unified in the outpouring of the *God of love* Who gives Himself to man by Revelation. *In fact all the dogmas, however much they contrast in appearance, are aspects of one truth.* This truth is God present in the world, to save and beatify mankind. All else which is divinely revealed in Holy Scripture, is only assented to by faith insofar as it refers to God and inasmuch as under divine action man is disposed to tend towards the enjoyment of God. There is therefore among the objects of faith, a truth which to a certain degree contains all the others, which gives each of the revealed dogmas its final meaning and decisive significance ; a centre of convergence because it is the centre of diffusion and this truth is *God, our beatitude, Deus salus nostra*. God Who beatifies us but Who, in the actual order of things, cannot give us happiness without first saving us, and liberating us from sin. God the Saviour reaching down to His creature in order to attract it to Himself. As soon as he encounters God on his way, as soon as he understands by means of grace (and he cannot understand without it) that God is not solely the supreme Being, the creator of all to Whom all returns, but the God of love Who seeks His creature in order to transform it into Himself and to open to it the eternal springs of perfect joy, man is saved ; he is already destined to beatitude, even if he is still ignorant of many of the redemptive gifts of this God Who rewards.

The God Who saves and beatifies us is the same Who causes us to share in His very life, the life of the Blessed Trinity, Who gives Himself to us through His incarnation in the womb of the Virgin Mary, Who redeems us by His life, death and resurrection ; He Who sends the Spirit to dwell in us and make us one in Him, Who blots out sin, Who is the fulness of grace, the Head of the Church, the source of all sacramental life, the Judge of the living and of the dead, Who diffuses in His eternity of happiness the simple gift, still wrapped in mystery, of faith and charity.

*God the Saviour* ; it can well be seen how all the truths of our *Credo* find their centre in this truth, how all manifest one aspect of this merciful love to which even sin and hell bear witness in their own way, being the painful deprivation of this beatifying God. For in Hell the damned are not deprived of the presence of God the creator, but are for ever without the beatifying presence of God.

One object, the primary one, without which the rest fall away in dust, but in which they find consistence and meaning.

One object, yes, but also a *living* object.

For, if the first and central object of faith is God the Saviour, can we look on it as a scene which is static in the monotony of the centuries ? There is here not only a question of the *happy meeting* of the living God and the man whom God calls to life (and that alone would suffice to compose the parts of a drama in which all is life and action) ; it is a question of admitting, with the whole of tradition, that the life of faith is a *perpetual movement* which carries the person of the believer towards the God of love, manifested in Revelation.

This point of view, already adopted in the time of the Fathers and taken up again in the Middle Ages by St. Thomas among others,<sup>1</sup> makes the richness of the act of faith apparent by revealing three inseparable aspects of it, three aspects whose solidarity composes the whole of the interior life of the believer. Faith is an act by which we admit God and all that He reveals (*credere Deum*). Faith is an adhesion to God because He Himself witnesses to the truth He reveals (*credere Deo*). Faith is finally a movement which carries the believer continually towards this God, the meeting with Whom constitutes an appeal and towards Whom he must always tend until eternal life (*credere in Deum*).

When St. Thomas tells us that faith is the beginning of eternal life in us<sup>2</sup> he means that this beginning is a seed which should grow in the light and warmth of the life of hope and charity until perfect maturity, which is eternal happiness. Now this movement, following the meeting of man with God, has this particular character, that not only does man if he is faithful grow in faith and love, but that God in some way grows in man. All the truths which the Christian receives develop in him. In proportion as he lives in them, they become more luminous, better understood, better loved, more united to each other and with the whole of life. They, therefore, truly grow in him.

Instead of comparing the faithful to a walker weary of a scene which he has contemplated for too long a period, it is better to say that he is the adolescent in whom the rising life which transforms him from year to year, month to month, progressively reveals the extent of its movement and the fascination of its beauty.

<sup>1</sup> II<sup>a</sup> II<sup>ae</sup>, q. II, a. 2, c.

<sup>2</sup> II<sup>a</sup> II<sup>ae</sup>, q. IV, a. 1, c.

## II. THE SUBJECT OF FAITH

The act of faith is endowed with a certitude which surpasses all human certitude. The Church is not afraid to employ the superlative to qualify this firmness of adhesion : *Certissima est fides*. This act is, however, free. It depends on the loving and voluntary ardour of man raised by grace. It is together and indissolubly an affirmation of the mind and a free act of the will.

We will not delay to prove that this is so ; the official teaching of the Church is very clear on this question. It shows the full face of the faith with its harmonious features, while protestantism on the one hand and rationalism on the other have only seen the profile. But, in the light of this supernatural reality, human psychology becomes more accessible to us and as it were translucent in its most natural action. There are living certitudes which only develop in man thanks to the intimate collaboration of mind and will. There exist living certitudes such as only the active presence of a will full of love can engender, because this faculty possesses the secret of good, carried as it is by all the energy of its being, towards man's beatitude. No doubt it does not judge, the mind judges for it. And yet the mind would be incapable of this judgment if this will were not there communicating its fire, which becomes light in the mind.

The experience of daily life shows us that this is so. Man, in most of the situations in which he finds himself drawn to make a worthwhile judgment, only succeeds in this delicate but truly human task because there is in him, in his reason, when it judges, a force which is capable of overcoming his hesitations, a force whose object is goodness. He can only pass judgments as to the beauty of an heroic action, fidelity to contracts, the charm of a life consecrated to art, the urgent necessity for establishing friendly relationships between nations, if his mind is open to such things. The power which opens, enlarges and raises the mind to appreciate true goodness, is the will tending towards goodness and acting on the mind.

It is therefore not sufficient to say with Pascal that the heart has its reasons which reason does not know. We must complete it by adding that the reasons of the heart soon become those of reason when the heart is one with the reason which moves it. Since it is a matter of living certitudes, for those of the moral order and therefore religious ones are living (certitudes which only rise up in the mind by the force of a free will), can one be surprised that the act of faith which opens the doors on the whole of religious life should be both quite certain and free ?

It is in this way that a man judges when he judges the things which concern his intimate and profound life. If he arrives at understanding and expressing without hesitation the holiness of Christ, the beauty and unsurpassed grandeur of His doctrine, the holiness and divinity of the Church,

the permanent sign that she is for us of a Redemption which is being carried out, he can do this because his will, completely transfigured by grace, opens and enlarges his mind and renders it capable of appreciating divine things.

*The whole interior life is thus unified in the act of faith.* It can easily be seen that it is an act of the whole person, not merely an act of the mind alone nor of the will alone, but, as we have said, of the two together. And we must also add that it is not only an act of the spirit, but of the spirit and the senses together. For, just as the mind dives into the life of the senses to find nourishment for its thoughts, so the will dives into sensibility to find the efficacious springs of its energy.

This does not cease to be true when it is a matter of faith. Revealed truth comes in fact to man through signs, and these signs are sensible ones. God's message, whether made known to us by Scripture or by the Church's living tradition, is expressed in terms which are understood by the senses. Think of the influence on man of the style of literature used by God in addressing him.<sup>1</sup> No one can deny that the poetry of the psalms exercises an influence on the orientation of the mind and will towards divine truth, or that the sight of the blood of the martyrs has contributed to conversions and inspired the courage of believers.

Was it not when listening to the *Magnificat* that Claudel suddenly realized the unique value of the Christian religion ? And is it not also through the splendours of art that a Huysmans or a Joërgensen have been invincibly conquered by the truth contained in symbols ?

Yes. It is indeed the whole of man which is exercised in the act of belief ; man, head and heart, soul and body. This can be understood when we comprehend the central mystery of revealed religion, the Incarnation of the Word. God become sensible is perceived by the whole man ; He is seen, heard, touched, and by means of all these perceptions the divine is born in the heart and spirit.

Faith is not therefore the act of one faculty, nor of insulated faculties, but the product of the harmony, and, to borrow a word which Maurice Blondel has made familiar, of the *synergie* of all the faculties motivated by grace. The psychology of the act of faith imitates at its own level the life of the Divine Persons. There is a perfect distinction between them and all Three are reciprocally immanent in a total circumcession. The same can be said, taking

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<sup>1</sup> We are here speaking of the influence of literature on those who read the bible without considering the problem of inspiration, which is completely outside the scope of the present article.

the laws of analogy into account, of man's faculties. Formally distinct, they are all immanent to each other in the sphere of their activities.

But if it is true that the faculties which posit the act of faith are not insulated, it must also be said that *the persons who believe are not insulated either.*

It is doubtless quite true that faith is a unique experience and personal to each, and it is also indubitable that it makes man more of a stranger on earth by making him already a denizen of Heaven. But what is this apparent ostracism ? Is it not the very condition of a better and more intimate mutual comprehension, a closer embrace of the entire universe ? Faith, doubtless, causes each one to lose many illusions, rooted in the mind and very dear to it. *But all meet together in the heart of truth.* What does it matter if God is received in a unique way by each when it is God Himself Whom each encounters and God becomes all in all. What is ineffable in personal experience is an enrichment for all since all, meeting at the same source, can admire the variety and beauty of its outpourings.

It is no longer, certainly, at the level of purely human experience that the encounter takes place and the imperishable bonds are knit, but in *God*. But who will say that for this reason they have lost their force and charm ? Each one is a member of a Church whose principle of unity goes beyond man, because it is God in Whom all are welcomed. Father Mersch, in *La Théologie du Corps Mystique*,<sup>1</sup> has shown in a masterly way that the divinisation of the Church imitated the very mode of the union in the incarnate Word of the human nature to the Divine Person. It is not the Word Who limits Himself in His descent to take on the contours of humanity ; that would be a frightful heresy. But the human nature assumed "in consortium divinae naturae" lives by another life, the life of the Divine Person, subsists in it and acts in it and through it. Thus the Church, the Mystical Body of Christ, by an assumption which is doubtless not of nature but of grace, is interiorised in Christ. And every movement of faith, hope and charity in each of its members takes its source, develops and spreads in Christ. In this sense it must be said that the faith of each is the faith of the whole Church. Not only because the doctrine which is taught and received is the same for all, but because the act of faith of each one is the work of the same Spirit Who is the Spirit of Christ and the soul of the Church.

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<sup>1</sup> Vol. I, book III, chap. X, pp. 284-293.

It is therefore easily demonstrated that there is no isolation, no barriers between Christians, however personal may be their experience as believers.

### III. THE MOTIVE OF FAITH

In order the better to understand what follows, let us first study from a practical angle the state of soul of the believer and of those who do not believe in presence of a mystery of our religion, that of the Blessed Trinity for instance. The unbelieving philosopher can study the development, the mystery as a whole and the details of the theological explanations which Christian tradition has given of it. He can understand with as much penetration as the Catholic theologian the metaphysics of the Trinitarian relationship. The content of the revelation is thus made familiar to him. Yet, he does not believe. Let us set before the same truth a Christian who is ignorant but animated by a lively faith. She knows nothing about the metaphysics of the Trinitarian relationships. She is ignorant of the rudiments of theological explanations, the content of revelation seems far less accessible to her than to the pagan philosopher. She, however, believes with her whole heart.

The difference in these states of soul is obvious. While for the philosopher revelation consists in a system of religious thought, for which he may profess a sincere admiration, but which has for him no more title to proclaim itself true than has the Hindu Trimûrti or the Buddhist Nirvâna, for the believing soul, on the contrary, this truth exists and is living.

Faith, although always based on knowledge of the mystery, is not primarily, not even necessarily, linked in its progress to the increase of knowledge of the nature or the essence of the mystery, although of itself and normally the life of faith engenders a more perfect understanding of the mystery. The value of the act of faith depends on the intensity and totality of the adhesion to the truth, recognised in the light of grace, as belonging to the order of existing things.

*But what forms the foundation of this certitude of what is real and actual ? It is no doubt the work of grace, but grace, and in the case which we are considering, the light of faith, must show some particular thing. And as it does not create the intrinsic evidence of the content of Revelation, which remains veiled, what can it show which causes the certitude of the reality of the mystery ? To*

answer this question we must call to mind that intangible fact in our tradition, that is to say, that only the authority of God in revelation is for us the objective and absolute guarantee of the Divine truth. Theology makes this authority the formal object of faith, that is to say, the supreme reason which gives our assent its consistency and value. Every mystery is therefore credible to us, that is to say, given us as being real and true, because it is directly and adequately penetrated by the Divine intelligence, which guarantees its existence by communicating it to us through Revelation. Revelation therefore offers two aspects which cannot be disassociated ; the communication of the truth and the divine guarantee of it.

It would seem at first sight that the believer should therefore remain always and for as long as faith lasts, a stranger to the mystery. To know is to make one's own, and identify oneself with, what one knows. *Cognitio fit per identitatem subjecti et objecti.* But the believer can never be identified with a mystery. That would be not believing, but seeing. How then can he arrive at it ? If he cannot identify himself with the mystery, he must identify himself with divine intelligence in which the mystery has its being and its intelligibility.

Faith is above all this *communion of created intelligence with the divine mind.* Scholastic tradition as a whole has consecrated this point of view in an apparently paradoxical expression : *auctoritas Dei est simul id quod creditur et id quo creditur.* To attain the object revealed by faith we must first of all attain to the divine authority of the Revealer, which is none other than the infallibility of the knowledge of God and the supreme truth of His evidence.<sup>1</sup>

The authority of God as Revealer is not, certainly, the authority of one man speaking to another ; it is not only the authority of God the Creator, manifesting by created things, like reflections, His power and goodness. It is *the evidence of God, the Author of the supernatural order, addressing Himself to man in a wholly new way, to teach him a truth which is also wholly new.* It is therefore through grace, which raises man's intelligence to the level of God's, and by grace alone that the authority of God the revealer can become the formal object of supernatural and divine faith.<sup>2</sup> This elevation is, as we have said, a communion establishing a connaturality of grace between the created intelligence and the uncreated Spirit.

<sup>1</sup> Cf., among others, SUAREZ, *De Fide*, disp. III, d. 6 and 12 ; CAJETAN, II<sup>a</sup> II<sup>æ</sup>, q. I, a. 2 ; JOHN OF ST. THOMAS, *Cursus theologicus*, *De Fide*, art. II, 137-194 ; BILLUART, *De Fide*, diss. I, art. I.

<sup>2</sup> SUAREZ, *De Fide*, disp. III, d. 6, n. 8.

Light of faith, since, in default of the intrinsic evidence of the mystery, it identifies us with the very source of the latter, with the infallible mind of God.

God's authority as it has just been described undoubtedly forms the final motive for faith's assent. This motive appears to be such that it ought to cause the disappearance of any other good reason for belief. And St. Thomas says that this is so and all tradition repeats the same thing: "No one believes if he does not realize that he ought to believe." The objection, in its ingenuous form, certainly does not lack weight. But once more it must be said that the difficulty comes from an arbitrary separation of elements which are in reality indissolubly united. In reality, God's authority and our personal reasons for belief are two aspects of the same life of faith. This is what we must now explain. Speaking of God's authority, we may look at it from two points of view which are both equally true; from the objective and static point of view, that is to say, as evidence of revealed truth given once for all. God's authority is in this case similar to that of a witness who produces a letter in which his testimony is written down. But it can also be thought of — and in the act of faith of each Christian, it should always be thought of in this way — as a dynamic reality, which has become an element in subjective life, like an actual initiative on God's part addressed to the believer's soul. It is very true that Christian Revelation is public, that it has been made once and for all and that it ended with the death of the last of the Apostles. God is the guarantor of this Revelation and His testimony transcends the centuries and remains the supra-temporal motive for the faith of all who are called upon to believe.

But this same authority should become the formal element in the personal act of faith of the believer. It is therefore necessary that the latter should, so to speak, make this authority of God his own, realizing that God is speaking to him and inviting him to believe. The Rev. Fr. Dhanis has very clearly delimited this dynamic aspect of God's evidence in the act of faith.<sup>1</sup> The authority of God on which the whole of the exterior and objective Revelation rests, becomes in each soul like an invitation by grace, a solicitation from the living God addressed to each in order to bring him or lead him back to the Faith.

If we consider, on the other hand, the personal reasons for believing, we must admit that, however enlightening may be the object-

<sup>1</sup> *Révélation explicite et implicite*, in *Gregorianum*, vol. XXXIV, 1953, pp. 229-232.

ive proofs of the fact of Revelation, however numerous and convergent the marks of the divine value of the supernatural message, these proofs and signs whose solidity forms the foundation for a prudent judgment of their credibility, a judgment which makes man realize that it is reasonable to believe, they still have not, in themselves, the force to induce the assent of faith. It is the time to recall Christ's saying : " *Nemo venit ad me nisi Pater qui misit me traxerit eum.* "

Among these motives, there is one and only one which is decisive, whatever form it takes : it is that God calls us to believe and that it is not only reasonable but necessary that we should respond to His call. Every other reason may fail. And there are cases in which no other reason appears ; the faith of the child, for instance, or even that of the adult, ill instructed in questions of apologetics, who has not, as one says, a reasoned faith. But this motive is always present. No one can believe who does not realize that he ought to believe. No one engages himself in practice in adhesion to revealed truth, if he does not see that he is giving himself to God, to God Who invites him to believe. And this motive, as soon as it comes to birth in the conscience, appears thoroughly sufficing, and entirely reasonable. For man to surrender to God's invitation is the most rational act of his life ; an act the foundation for which is supremely evident.

It is therefore easy to understand how, in the act of faith, the authority of God and the personal reasons for belief do not only agree with one another, but call for each other and are mutually dependent. The same God, Who has given the Revelation, interests Himself in every soul to bear witness to the truth in it and to invite it to believe. " *Qui credit in Filium Dei, habet testimonium Dei in se.* "

So in the personal act by which man surrenders himself to God, all the forces meet together and are in harmony, those of God Who attracts by inviting, and those of the man who responds by believing.

## CONCLUSION

Among the gospel narratives in which the awakening or reawakening of faith is described to us, there is one which shows, perhaps more explicitly than the others, the genesis of this action of grace : the story of the meeting of Jesus with the disciples on the way to Emmaus (Luke, XXIV, 13-35). The faith of these disciples who were going along the road was apparently extinguished. Their inte-

rior disillusion is expressed in the dialogue with Christ by the use of the past tense : " *Nos autem sperabamus.*" The meeting with Jesus on the road does not lead at first to any manifestation of the Master's identity. He is a traveller, like the others to whom they tell their trouble, because he is ready to listen compassionately and because it is a comfort to discharge the burden of their suffering on to someone else. But He begins to talk and without being aware of it, the two disciples find themselves irresistibly drawn by the attraction of His presence so that they beg Him to stay with them : *coegerunt illum.* They have not yet recognized Him however. But later, when they have in the sign of the breaking of bread, realized the evidence that it is He, they understand the sway which He had already exercised over them when He was explaining the scriptures to them. " *Were not our hearts burning within us when He spoke to us on the road?* " (v. 32).

This narrative seems to us admirably to describe the different phases of a regeneration of faith. The sway of Christ the God and Saviour which is exercised long before we realize it is the efficacious attraction of grace. Under the influence of this still obscure but continually active force, the search goes on under the aspect, not of the interest of curiosity, but of expectation, a desire to find what we guess already to be the whole of life. This call — for we may speak of it thus —, this appeal of God makes the whole problem appear from the point of view of being actual and personal. It is not merely a matter of solving in the abstract a moral or religious question, but of finding for oneself, the road which leads to the light.

Once the term has been reached, which is the recognition of the divine value of a revelation guaranteed by God Himself and manifested by signs, that which has preceded the evidence, the road to this faith in the word of God, appears to the mind as the work of this God Who has been found. And in the same act by which he surrenders himself in a definite adherence, the believer perceives the objective and subjective motive for this adherence : God, Who both attracts him to the truth and guarantees it.

Thus we perceive that all who believe have this quite personal motive for belief, which is their own vocation to the Faith and that this motive is no other than that which gives the act of faith its interior consistency and being, since it is one and the same God Who tells the truth and attracts to it.

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# The Apostles' Creed Is a Real Prayer

by John HOFINGER, S. J.

*Lecturer at the Chinese Seminary, Manila, Philippines,  
Institute for Mission Apologetics, Taipeh, Formosa<sup>1</sup>*

Modern catechesis rightly insists on the great catechetical value of the Apostles' Creed. Amongst others, Fr. Jungmann, in his book 'Katechetik,'<sup>2</sup> devotes some remarkable pages to it. The Creed is the oldest and most venerable systematic summary of Christian doctrine for the teaching of the catechism. "One might with reason," says Jungmann, "call it the first catechism,"<sup>3</sup> the original Christian catechism worthy of our attention and admiration, not only on account of its venerable antiquity, but especially because of the details of its origin, the incomparable riches of its contents and the admirable succession of the ideas contained in it.

Jungmann also points out the important place of the Apostles' Creed in the life of prayer of the early Christian centuries. With the *Our Father*, it was the chief formula of prayer; it began morning prayers and ended those of the evening. The same was true during the Middle Ages<sup>4</sup> and this custom has passed naturally into the prayers of the clergy and is maintained in the breviary.<sup>5</sup>

The Apostles' Creed does not nowadays play the same part in the prayer of the Christian world; it is far from being a true prayer

<sup>1</sup> See the biographical note in *Lumen Vitae*, VII, 1952, p. 687. — Address: Institute for Mission Apologetics, Roosevelt Road, Section 4, Lane 9, No. 2 Taipeh, FORMOSA.

<sup>2</sup> J. JUNGMANN, S. J., *Katechetik*, Freiburg, 1953, pp. 281-290. JUNGMANN has written a study on the origin, sequence of ideas, the doctrinal content and catechistic importance of the Creed. He had formerly written a too little known article on the doctrine of grace and the Creed: *Zeitschrift f. katholische Theologie*, L (1926), 196-219. This article may also be found in J. JUNGMANN, S. J., *Gewordene Liturgie*, Innsbruck, 1941, 165-189.

<sup>3</sup> J. JUNGMANN, S. J., *Katechetik*, p. 74.

<sup>4</sup> *Ibid.*, p. 290.

<sup>5</sup> The Creed is recited at the beginning of Matins and Prime, and at the end of Compline.

even to those who still recite it, and it counts for nothing among the favourite prayers of Christians. Any catechist can discover this for himself by asking children which are the finest and best loved prayers ; the Creed will be mentioned after many other practices and only rarely.

During a religious lesson I asked one day if the Creed was a true prayer and was told : “ Neither God nor the saints are invoked, we do not ask for anything, we simply give a list of what we believe.” The embarrassed answers convinced me that the pupils neither thought of the Creed nor recited it as being a prayer.

However, the Apostles’ Creed is one of the finest and richest of Christian prayers, which we ought to make known, loved and esteemed as such by all our catechumens during their whole lives.

With a view to this catechetical task, let us first ask how it has happened that the Creed has been ‘ devaluated,’ and then let us study in what the particular value of this marvellous prayer consists, finally discussing how we can make young people understand and use it.

## I. CAUSES OF THE ‘ DEVALUATION’ OF THE CREED

By ‘ devaluation,’ we mean the depreciation of the Apostles’ Creed as a Christian prayer, a depreciation which is historically undeniable, due to the following reasons among others.

### 1. *Decadence of the primitive catechumenate.*

The inevitable decadence of the primitive catechumenate was bound very soon to lead to this depreciation.

By virtue of its close connection with admission into the Church and the solemnization of baptism, the Creed was the expression, for the early centuries, of very profound values of Christian experience, which we of today have difficulty in realizing. It was only just before his baptism that the Creed was revealed to the catechumen, as a sacred mystery. It could not be written down, but learnt by heart and carefully concealed from the heathen. As the solemn profession of baptismal faith, it was intimately bound up with the religious experience undergone with so much fruitfulness at the time of baptism. This profession of faith, actuated by grace and freely made, opened out the treasures of Christ to the adult. Thus, for the Christian of former times, the Creed was the expression of his pledge to God, of his recognition of Christian values which had brought him, as a free gift from God and His Church, his rebirth into a new and divine life. The Creed naturally became,

during the whole lifetime, the classic formula of renewal of the first pledge. In those times of secret discipline, it was also the distinctive sign of the true Christians, the 'passport' which, when travelling, showed the brethren of other Christian communities who was a disciple of Christ and the Church. It can therefore be understood that this particular way of regarding the Creed, born of the baptismal rite, came necessarily to an end with the disappearance of adult baptism and the discipline of secrecy.

The piety of the Middle Ages sought unconsciously to palliate this inevitable disappearance of values connected with a religious experience by embellishing and making use in catechesis of the legend of a direct apostolic origin for the Creed. This attempt, actually entirely without historical foundation, did not throw any light upon the Creed as a prayer. As the solemn profession of baptismal faith and the frequent renewal of it, the Creed was the prayerful expression of absolute submission to God and His revelation; but as the profession of faith 'of the apostles' it became chiefly a 'doctrinal formula,' extremely venerable, composed by the apostles themselves, meant first of all to state clearly the essential points of Christian doctrine and, only secondarily to affirm our personal attitude to that doctrine. Thus, without changing the text in any way, — simply by another conception of the origin of the Creed and its immediate object — a *prayer* of the primitive Church, the profession of faith of the baptismal liturgy, which one might naturally take also as the basis of Christian instruction because of its catechetical qualities, became the *model summary* of Christian doctrine, the 'original Christian catechism,' whose form allowed of its being 'also' adopted as a prayer.

## 2. *Evolution of Christian piety.*

Still more unfavourable to the just appreciation of the Creed as a true prayer than the disappearance of the primitive catechumenate, a profound *evolution* took place in the course of the Middle Ages in the *sphere of Christian piety*.

The Middle Ages saw the increase of the subjective element of piety, so necessary to any real prayer, which is the reason for that charming individual spontaneity, that fervour and unparalleled intimacy, which we are still admiring in the marvellous masterpieces of mediaeval devotion. This evolution did not hinder the Christian from remaining firmly attached to objective values. His prayer was uplifted, nourished and ruled by a spontaneous faith in the Christian revelation.

Nevertheless, the mediaeval Christian no longer fully understood a prayer like the Creed, which, expressed with a classical simplicity and self-forgetfulness, the firm and total personal engagement demanded by the reality of the Christian Faith. Although the whole of the Christian Middle Ages witness to a profound and religious respect for the Apostles' Creed and made constant use of it, the apostolical profession of faith, the classic formula of Christian doctrine in prayer, is hardly the authentic expression of mediaeval devotion.

While believing in the Christian dogma with an admirable spontaneity and stability, the idea of ‘praying’ it in that way was lost; the Creed was already too concentrated a form of dogmatic prayer.

The Middle Ages accepted the whole of revelation as proposed by the Church, but did not feel inclined, as had the primitive Church, to dwell on Christian doctrine as a whole, or to leave the peripheries which fully nourished its prayer-life in order to penetrate continually to the centre of the Faith and salvation.

Caring little for illuminating views of the whole, they left them to the scholastics, who had to establish in their theological compendiums the internal unity and cohesion of Christian doctrine. While praying, they preferred to meditate at length on the individual truths which were particularly attractive, doing so with the greatest fervour. Christian Faith was not seriously threatened by this, as can be seen by the authentically Catholic dispositions in which the remainder of the revealed truths were wholeheartedly received, at least implicitly; however, the ideal harmony between prayer and life was disturbed. It became impossible under these conditions to understand as perfectly as before such a prayer as the Creed, which consists exclusively in a prayerful adherence to the fundamental Christian verities. In fact, the latter ceased to occupy their rightful place in prayer and the wonderful order of the dogmas themselves in the Creed was no longer exactly understood. The Middle Ages only saw in it the result of the collaboration of the twelve apostles, an enumeration and collection of the most important truths of our faith, each having been enunciated by an apostle. The Creed appeared more as a respectable compendium, than as the very essence of the doctrine of salvation, put forward in a marvellous unity.

In spite of this orientation of mediaeval piety, the directly Apostolic origin, generally admitted, ensured to the Creed that deep, absolutely religious, esteem which a heritage received from the apostles claimed from the believer in the Middle Ages. Besides which, the joy of believing and confessing one’s faith, a joy which was characteristic of the period, helped to make the Creed a true prayer in spite of everything.

### *3. The influence of the schools and polemics.*

This situation should have lasted as long as the faith was looked upon as, on the one hand, the foundation of Christian life and, on the other, the adherence of the whole of a man to the Christian reality of revelation. But under the influence of scholastic theology, after the end of the Middle Ages, and, especially later, under that of polemics against the protestant theory of faith-confidence, the concept of belief was more and more confined, even in catechistic teaching, to dogmatic faith. The faith, in the language of the catechisms, became more and more a simple adherence of the mind to the content of Christian revelation; to “believe as a Christian,”

meant, according to the catechisms, "to accept as true everything which God has revealed."<sup>1</sup>

We obviously cannot reproach scholastic theology for having carefully defined and formulated the concept of dogmatic faith. This concept was needed. First in the teaching on the supernatural aptitudes — usually, but less correctly, termed 'virtues' — in which infused faith is shown as a divine perfecting of the intellect and is thus differentiated from hope and charity. Specialized theology in particular utilized it in the discussions relative to the protestant doctrine of justification by faith alone.

It is, however, to be regretted that, under the influence of scholastic theology, the limited meaning of purely dogmatic 'faith' has prevailed instead of the broad meaning which it had formerly; an entirely salutary faith, denoting both the assent of the mind and the total agreement of the heart of the Christian to revelation. This is all the more regrettable in that the ancient texts of the praying and teaching Church connoted a living faith, including charity, which now ran the risk of being misunderstood.

In any case, one thing is clear; the "Apostles' Creed" does not simply signify an adherence of the mind, but the whole Christian faith, the adherence of the whole man; the homage of the mind humbly submissive to the God of revelation and, beyond that, the total engagement with regard to Christian reality. The very origin of the Creed as the profession of faith before baptism makes this evident. Before baptism, the whole man must submit himself to the God of revelation, the mind and heart say 'yes' to Christianity and its God. It is only then that the future baptized person can share in the baptismal grace. Another point is no less clear; to understand the Apostles' Creed in the narrow sense of a simple adherence of the mind, is to reduce the character and value of the Creed as a prayer to a large extent. Now, the excellence of this prayer of the primitive Church consists in that the Christian is praying it, not only holding the reality of revelation as being true, but pledging himself resolutely, adhering to it absolutely, answering the divine invitation by a 'yes' from his heart and life.<sup>2</sup>

From another point of view, theological warfare with protestantism had also another unfavourable effect on religious instruction, especially on the understanding and adoption of the Creed as a prayer. To define as completely as possible the opposition to protestant doctrine in the arrangement of the subject matter, after the sixteenth century and first of all in France, the Catholic catechisms returned to the division chosen by Edmond Auger, S. J.: Faith — Commandments — Means of Salvation. The meaning of this division

<sup>1</sup> CANISIUS employs the expression *adhaerere* in his catechisms. The transition is already visible. In his smallest latin catechism he writes 'adhaerere et assentire.' Cf. J. HOFINGER, S. J., *Geschichte des Katechismus in Österreich*, Innsbruck, 1937, 132 pp.

<sup>2</sup> J. JUNGMANN, S. J. (senior, † 1885) in *Theorie der geistlichen Beredsamkeit* (Pulpit eloquence) has shown the unfortunate consequences of this narrow meaning on catechetical teaching.

is clear, but the catechisms define it still further. Faith, they say, is the foundation of the Christian life ; it is, however, not enough. The commandments must also be observed, so that we must rise from the dogmatic faith to praying faith. This life of faith is impossible without the support of divine grace. To obtain this help with certainty, each Christian has the means of salvation at his disposal, that is, prayer and the sacraments.<sup>1</sup> In this way prayer comes to be looked upon as not so much the inner meaning of Christian life, but as the means of obtaining grace. The prayer of request henceforward took the centre of the catechetical field of vision. This priority of request over praise and thanksgiving, more essential prayers, was in accordance with the anthropocentric tendencies which affected the piety of the later centuries. This period, in which catechesis put the prayer of request in the fore front, could evidently neither understand nor esteem as highly a prayer of homage to the Christian Faith.

From the 18th century, the tendency increased to compensate the loss of dogmatic substance in prayer by a correspondingly large dose of religious sentimentality. There is a certain ostentation of religious feeling — often a false sentiment, because it was deprived of objective foundation — which is connected with the subjectivist current then invading all spheres of life. This sentimental subjectivism could not but be alien to the apostles' creed, for it was a case of two fundamentally different attitudes of mind.

#### *4. Adaptation of the catechesis to children.*

The evolution of Christian piety was not the only important factor in the matter with which we are concerned ; the transformation of the ancient catechesis of adults into the modern child's catechesis was another.

The Church of the early centuries had no official catechesis for children and the parents undertook it. The instruction was given by the ministers of the Church to the catechumens in preparation for their baptism, and later, the congregation of the faithful was addressed in the church. Several centuries were to run before the modest beginnings of methodical instruction for children were organized by the Church. This instruction became general in the sixteenth century in the shape of teaching given in church and, since the eighteenth, as modern school catechesis.<sup>2</sup> The primitive Church had chosen for the transmission of the 'Credo' a moment when the catechumen, thanks to the instruction which he had just received and to his approaching baptism, was particularly disposed to understand and appreciate the Creed. Besides which, the reception of the sacrament and the state of soul awakened by it,

<sup>1</sup> On the origin, meaning, advantages and disadvantages of this order as regards catechetics, see J. HOFINGER, S. J., *Die rechte Gliederung des katechetischen Lehrstoffes, Lumen Vitae*, Vol. II (1947), pp. 719-741.

<sup>2</sup> A propos of this summary of development of church catechesis, see J. JUNGMANN, S. J., *Katechetik*, pp. 5-38.

engraved the Creed lastingly in mind and heart. And all these circumstances easily allowed of the Creed's being taught as a prayer.

This same does not apply today. Children learn the Creed by heart at an age which does not allow of a real understanding of this magnificent and certainly far from infantile prayer. Religious instruction will progressively facilitate the understanding of this 'long' prayer, but children have never learnt to 'pray' it, and its early mechanical recitation will influence its prayerful recitation unfavourably. Children need to be educated in the use of this prayer more than they do in other 'simple' and 'childish' prayers; we will return to this subject later.

In this first section we have sought to show how, in spite of fidelity to the usage of the primitive Church, which looked upon the Creed as a catechetical formula and a prayer, various forces were at work in the course of the centuries which, at least as far as we can see, obstructed the full understanding and prayerful recitation of the Creed. This picture would, however, be only partial if we did not draw express attention to the return in our day to a better comprehension of this wonderful prayer and profession of faith. Wherever an authentic liturgical movement acts and revives the Christian mentality in the sense of the Church at prayer, the ground is prepared for the Creed to be once more appreciated. The recent historico-liturgical researches, by revealing the close connection between the Apostles' Creed and baptismal liturgy, give us useful indications as to its value in catechetical teaching. Modern catechesis, also, has demonstrated the great kerygmatic value of the Creed and caused the birth of a desire not only to use it as a base in catechesis, but also to introduce it into the Christian's life of prayer, so that its doctrinal content, inherited from the earliest Christian era, should bring us closer to the first Christians. Finally, the eagerness shown by modern youth to proclaim its faith, helps us to make a true prayer out of the profession of faith which best expresses our adherence to the redemptive plan.

## II. THE PREEMINENT VALUE OF THE CREED AS A PRAYER

On the question of the great value of the Creed, the whole of the Middle Ages would first of all have evoked, without hesitation, its directly apostolic origin. Modern scholarship does not support this argument and we have therefore abandoned it in religious instruction. It is certain that the beginnings of the Creed originate from the

time of the apostles, but the complete formula, almost the same as that in use today, did not exist until the beginning of the third century. This is certainly a venerable age. Setting aside legend, the Creed is by far the most ancient, after the *Our Father*, of the prayers current among Christian peoples. It is full of the spirit of early Christianity, even in its present form, which, apart from secondary changes, dates from the time of the martyrs ; it was with this profession of faith on their lips that the witnesses of those heroic times were received into the Church and later sealed their faith with their blood.

If formerly the Creed was believed to be a sacred text, the work of the apostles, we see in it today, thanks to a return to historical sources, a formula in which the faith of the early times of the Church has been crystallized, especially the apostolic times. The very fact that its elaboration was worked at during a whole century immediately post apostolic, guarantees our possession of the quintessence of our faith and not only certain truths chosen indiscriminately from among the treasures of the faith of the primitive Church.

Modern learning has not done a purely negative work. It has certainly destroyed a favourite legend, but, in compensation, has provided a very weighty criticism ; the proof that the Creed was the prayer and classic profession of faith of the primitive Church. Among the prayers of Christians, none merits to the same extent the title of the *Church's prayer*. The Church made it her basic profession of faith, taking it from the heritage left by the apostles. Intended especially for the time of admission into the Church, it is both a prayerful profession of faith and a promise of fidelity proposed by the Church as "sym-bolon," a distinctive sign. The Church wished to recognize her true sons by means of this profession of faith ; still more, by it she wishes to make us always more perfect Christians.

The meaning and value of the Apostles' Creed come chiefly from its close connection with the baptismal liturgy. It is primarily the *baptismal profession of faith*. From this origin it derives its character as a prayer, which appears chiefly in its connection with the liturgy. Certainly, outside the liturgy, the earliest Christian ages used it as a proof of the rightness of their faith. We do not say that it was employed exclusively in the ancient Church as a prayer ; but in the liturgy, it is a prayerful profession of faith ; a profession of faith which indicates the meaning and duty of the Christian vocation, and responds to it.

The Church is not content with requiring the baptized to renounce Satan and all his works. She also asks for a positive and absolute orientation towards God, the *total self oblation to God*. This is the

exact result of the solemn profession of faith. How clearly appears then its central rôle in the complex of Christian vocation and sanctification ! At baptism, the Christian received a new life, which he could not merit in any way. He does not go to the baptismal font in order to receive a reward freely deserved, but a gift from the divine bounty. All the same, he can and should prepare himself for this gift, but cannot do so without grace. If he is an adult as in the early centuries, or in the missions, the catechumen must be spiritually disposed for it, so that the new divine life can be given him ; this disposition is the real and entire Christian faith. Before sharing in the divine bounty, the catechumen must believe in God and His love.

This faith contains, as its base, the dogmatic faith in God and His revelation. How could one give oneself to the God of revelation without first admitting the truth of His revelation ? However, the Church asks more before baptism. The baptismal profession of faith denotes the gift of the heart to God and His benevolent love. His ' Credo ' already contains all the elements, clearly fixed by the Council of Trent, in the *Decretum de justificatione*, as the necessary preparation for justification :<sup>1</sup> orientation towards God by faith, hope, at least a beginning of love and, above all, by the firm will to live in a way worthy of the divine gifts ; in short, the living faith. It is here a question of the gift of the whole man. The more perfect this basic attitude of donation is, the more the catechumen is able to receive the benevolent love of God. That the ' Credo ' does not only connote the adherence of the mind, but also the gift of the heart, the Fathers of the Church have emphasized, and have deduced it, from the time of S. Augustine, from the expression ' in Deum. '

Dogmatic faith already implies a prayerful submission of the mind, a profound homage to the infinite wisdom of God. It is here that its great ethico-religious value lies. Nevertheless, on this decisive point, it is surpassed by the living, total, faith, which not merely " holds as true " the content of the divine revelation, but engages itself in this world of the revelation, makes of it the rule of its life and actions.

The little child at its baptism is incapable of making the baptismal profession of faith which would express its engagement as a Christian, but the Church requires the godparent to pronounce it in its place. This clearly shows that it is a matter of a necessary attitude, not only at the time of baptism, for there could be no question of that for the child, but essentially for the whole of the Christian

life. At baptism, the godparent can make the baptismal profession of faith in the child's place, the latter being incapable, but at the age of reason, the young Christian must make this adherence to the faith his own, for if not his baptism will be of no use to him.

These considerations seem to us to show clearly the eminent value of the 'prayed' profession of faith. First of all, the Creed, more than any other prayer, renews and roots this fundamental Christian disposition in the soul, without which — with adults — the divine life cannot neither be communicated, nor received, nor truly augmented. It reminds those who received baptism at the age of reason of the first decisive engagement, which must continually be renewed and reaffirmed. To those whose reason was awakened after the grace of baptism, the prayer of the Creed allows of their continually supplementing further what they could not accomplish at the time of their admission into the kingdom of God; during the years of their spiritual maturity, these dispositions are as important for their Christian life as they were at the time of baptism for adult catechumens.

From what we have said, it can be seen that the Creed reveals and facilitates in a high degree the *profound sense of Christian prayer*. Not every conversation of the heart with God is necessarily a "Christian" prayer. That presupposes the Christian revelation, and more than that, it is finally and basically the Christian's response to the call and invitation of God in the revelation of Christ. In this, God speaks to us with a personal and paternal love, not only 'communicating and confirming,' as one 'communicates' impersonal news, but communicating Himself and giving Himself, by inviting and drawing us to Him. Christ is to be found in the centre of this 'appeal' of God's; in Him the Father gives Himself to us, by Him, He leads us back to the paternal home. Such is the entirely personal invitation of God the revealer, to which the Christian responds by prayer; he receives God's call, believes in it, welcomes it with gratitude and gives his full consent to it. Our prayer is the more perfect and 'Christian' as it constitutes a 'response' to God's call, does not turn aside, but meets it, accepts it with a firm faith in a spontaneous engagement, and, above all, placing itself in the midst of the divine invitation, makes Christ its centre in order to come to the Father.

It would be hard to find a prayer which expresses this basic character of Christian prayer in as classic a manner as the Creed. In it this character appears in its purity. Prayer is really nothing but a sincere 'Yes' to the basic points of revelation. But since in the Creed revelation is put before the praying soul and claims his

response, it is clear that it is not merely a matter of the communication of a precious event, but of a dynamic construction, an economy of salvation, a real invitation from God, Who has created us for Himself, culminating in Christ, and, in Christ, calling us to Him for always. Christ occupies the centre, as the only way of salvation. By our 'Credo,' we cling gratefully to this redemptive work; this 'credo,' simple, moving, contains our stammering response to the invitation of the heavenly Father; faith, gratitude, disposability, desire, and above all, profound love.

The Creed-prayer in this way answers to the chief tendencies of modern religious pedagogy. Present catechesis does not wish only to transmit a solid religious knowledge, but to *form the pupil in a religious manner*; the doctrine should shape his life, form part of it. This high aim would be essentially attained if the pupil were led to take up a personal position with regard to Christian doctrine, make it his personal conviction, 'pray' it. A doctrine really 'prayed' is always personally appropriated, incorporated in life. Christian behaviour follows necessarily, or, at least, an honest attempt, constantly renewed, to live in a Christian manner, in spite of possible failures.

The Creed also supplies the "principle of concentration" inculcated by modern catechesis. This principle holds good not only for religious instruction but also for the practice of Christian life. Perhaps some have lost sight of it. Doubtless, the catechist should attempt to present the essential of the riches of Christian doctrine in a luminous whole. In all simplicity, the central idea of the redemption should be made visible, one might almost say, 'palpable,' to the children; our road to the Father by Christ.<sup>1</sup> However, the ultimate aim of this catechetical concentration is not the greater understanding of religion, but its more perfect practice, based on this knowledge of the essential. It is a matter of living and practising our Christianity as a return through Christ to the Father. Here again, thanks to its wonderful presentation of the Christian truths, in a doctrine of salvation which teaches us to go to God by Christ, the Creed transposes catechetic concentration into prayer and life. If the ideas and themes of the 'Credo' inspire the Christian's prayer, his life will be so far fashioned by them. Nevertheless, the simple recitation would be of little use if this magnificent prayer were not truly understood and did not express effectively the Christian's real dispositions.

<sup>1</sup> JUNGMANN, *Katechetik*, p. 116.

The Creed causes us to take up our position in prayer with regard to the very substance of Christianity. This exemplary presentation of Christian doctrine under the form of prayer is not the masterpiece of a great theologian or a master in the art of prayer, but the *profession of faith of our mother the Church*, which is important. Receiving it from the hand of our mother, we recognize at the same time that the Church is our teacher in faith and prayer, our conductor to the Father. It is exactly that which makes our prayer and life ‘ Catholic.’

### III. TEACHING THE CREED IN CATECHESIS

The value of the Creed as prayer makes us wish to give it back its ancient place of honour in Christian prayer, to lead Christians to give it a position among their favourite prayers. How can we accomplish this in our instruction of youth and the faithful? This needs reflection, for the Creed, while being a fine prayer, is a difficult one; not hard to memorize, but hard in the sense that it presupposes, in order to be properly ‘ prayed,’ a thorough Christian formation.

The Creed will therefore not be one of the favourite prayers of small children. However, in the first, or at any rate, the second, primary year, it will be taught to the pupils, not all at once, but one article at a time, in addition to an elementary catechesis. We dwell on the importance of training the children to make each little phrase the expression of their interior prayer. They are not “ typical phrases ” to be learnt, but little prayers. For instance, after having explained to the children the greatness and love of God in the marvels of creation, we make their admiring response to the omnipotence and paternal goodness of God find concrete expression in the first article of the Creed. This phrase will then be ‘ prayed’ in common. The same thing will be done with the other articles. Towards the end of the school year only, the elementary catechetical course will be summarized by giving the Creed in its entirety; the different phrases will be already known, their close connection with the lessons will have filled them with affective elements, and, in a certain manner, made them ‘ payable.’ No other formula of prayer, not even the *Our Father*, requires a progressive catechetical teaching to make it familiar as does the Creed. It does not matter whether the children recite it more or less often; but whenever it is recited, it should be done with attention and piety. Little children are far from understanding its profound meaning. Let our attitude show them its sacred character!

We are well aware, however, that neither a good explanation of each article, nor a suggestive summary given at the first contact with the Creed or in the course of religious instruction is sufficient. Quite as important is the general orientation of catechetical teaching. The devaluation of the Creed in the course of the centuries, which we considered at the beginning of this article, is less to be imputed to a lack of explanation than to the general trend of catechesis.

If religious instruction tends to present divine revelation as the benevolent communication of God, His paternal invitation, and the Christian faith as the response of man to this invitation, if, in teaching the art of prayer, it lays stress on praise and thanksgiving, if, finally, in proportion to the progress of the catechumens, it treats the truths of the faith as attractive themes of prayer and thus teaches that prayer is fed by the great Christian dogmas, it is then that it ensures the necessary conditions for a deeper knowledge and increasing esteem for the Creed.

The development indispensable for this comprehension is not found among the pupils of the lower grades, so that a more lengthy explanation will have to be given them later, according to circumstances. The best occasion presents itself at the time of the solemn renewal of the baptismal vows, at confirmation or, as in France, at the solemn communion.<sup>1</sup> Catechesis should show the Creed as the Christian's baptismal profession of faith ; it will usefully take as the point of departure a vivid description of the baptismal ceremonies in the primitive Church and deduce from them the meaning and importance of the baptismal vows. In this connection, the more advanced pupils will understand better all that we have said above of the baptismal vows as the classic expression of Christian behaviour. They should always, in consequence, look upon the Creed in this context and renew their baptismal intentions by its recitation. They will then see the profound significance of the words ' I believe ' and will realize how full of meaning these two little words are, for they express our adherence to the testimony of God, the engagement of ourselves in response to the manifestation of His love, our firm resolution to act according to this divine reality, to direct our lives by means of these great truths. In this way, at the

<sup>1</sup> JUNGMANN, *Katechetik*, p. 248. Jungmann here rightly points out the catechetical difficulties which the solemn renewal of the baptismal vows before the first communion give rise to, now that we are accustomed to early first communions. Children of that age are no longer able sufficiently to understand the decisive importance of the baptismal vows on the orientation of their lives.

end of the fourth year of primary school, it will be easy to show, in a striking summary, the ideal of a Christian life nourished by the great truths of the Apostles' Creed.

This more detailed explanation will have to bring out the *leading idea* under which the fundamental dogmas are recapitulated and classified in an objective order. It is the "doctrine of salvation," the Good News of our vocation and the road which leads us to God, the road along which we have to travel in union with Christ. A significant fact is that the Creed does not at first speak of our obligations in this road, but of the action of God from the beginning of creation, in order to bring us to Him. The Creed is thus presented as a profession of faith, full of joy and wonder for the marvels accomplished by God with a view to our salvation. How could we respond to this chain of benefits other than by a grateful love? Certainly the divine revelation requires it of us, but, in front comes the news of our vocation, what God has done and will still do to make us sharers in His happiness for eternity. The profession of faith thus becomes necessarily a profession of faith in the incomprehensible love of God for us. "We have learnt to recognize the love God has in our regard. God is love." (I John, IV, 16, Knox' trans.) This manner of regarding Christian doctrine and confessing it helps us largely to consider our 'cooperation' in our salvation as the affectionate response of a reciprocal love.<sup>1</sup> When introducing the Creed as a prayer, for instance before the solemn renewal of the vows of baptism, catechetical instruction should make use of the religious exercises which are already familiar. Owing to its frivolity, youth would profit little from the best instruction if their attention were not particularly solicited from time to time. The exercises are an occasion of drawing attention to the excellence of the 'Credo,' explaining the attitude of mind in which it should be recited, suggesting an idea for meditation, giving a short commentary on certain of the articles.

We must not be led by our zeal to insist on too frequent a recitation, which would defeat our own ends. We must see that is well done, especially in the following circumstances, which the mind of the Church and the nature of things indicate.

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<sup>1</sup> It may be permissible to remark here that a truly effective catechetical explanation of a prayer comprises two parts or, better, two lessons, each with its own method and aim. The prayer should first be described and explained as a whole. This instruction makes use of the method which develops a subject in order to summarize it in the text. It is useful to begin by describing the situation in which the prayer came to be formed. The second instruction, employing the literal explanation, seeks to explain and make 'prayable' each of the parts and phrases of the prayer, while not losing sight of the guiding idea.

*Morning and evening prayers.* These should never be without a "Credo" "prayed" slowly and attentively. Its aptness is obvious. We ought to give a 'Christian' outlook to every day and try to live each day as true Christians. In the framework of the morning prayer and in simple words, the Creed puts before our eyes, at the first moments of a new day, the programme of the Christian life and reminds us of the most powerful motives for carrying out our duties as Christians. The entire day is surveyed and welcomed in the light of the eternal truths. We begin it by confessing our faith in the loving and attractive invitation of our Heavenly Father. We say 'yes' to it with love and gratitude and the rest of the day must be in accordance with our assent. Learning how to pray would not be advanced if the morning Creed were to be lost in a crowd of other prayers. Just one "Credo" attentively recited and joined to an "Our Father" and a "Hail Mary" would make a splendid morning prayer. The "Credo" indicates God's plan, aims, and call and also our reply. This reply is then amplified in the "Our Father," while, in order to model the sober daily reality according to this Christian ideal, we implore the particular protection of the Mother of the Lord. Does not this morning prayer better suit the modern man, an amateur of the simple and essential, than a series of prayers, perhaps fine and suitable, but which do not show forth the broad lines of doctrine? In the rhythm of modern life it is only the 'devout' who recite a longer morning prayer. And they themselves court the danger of a pure 'recitation.' Should we not rather recommend a slow and careful prayer at the beginning of the day? In any case, given its density and riches, the 'Credo,' more than any other prayer, asks for slowness and attention. It then reveals its beauty and displays its power.

Its rôle is as important in the evening prayers; here, however, it is no longer a programme and plan but the occasion for asking ourselves sincerely how we have carried out this programme during the day which has passed. If we have not succeeded in living according to that ideal, a firm resolution will contain the repudiation of our faults and help us to repent lovingly, for which we find the best reasons in the profession of faith in the wonders accomplished by God with a view to our salvation.

Another setting for the Creed is the *Mass*, the parish Sunday mass, but also every communal Mass. If it admirably expresses the dispositions with which the catechumen should present himself at the baptismal font, the Creed also expresses the Christian attitude during the celebration of the holy sacrifice: our intellectual adherence to the divine word contained in the readings, our 'Yes' spontaneous and grateful, to the invitation and vocation to happiness given us by Christ, our 'Yes' to the whole of the "Evangelium Domini Nostri Iesu Christi," of which we have only had an extract read to us, perhaps chiefly didactic. Our eucharistic thanksgiving replies to *all*. In the profession of faith, we expressly refer to the great works of God for our salvation, works which are the motive of the holy Mass, above all a sacrifice of thanksgiving. We recognize how God communicates Himself to us, urged by His great love (*Eph.*, II, 4) and has also given Himself to us in His only Son. The eucharistic celebration is our answer: we give ourselves

in Christ and with Christ to the Father. This rôle of the Creed in the whole of holy Mass should be explained and made familiar to the Christian people ; the celebration of Mass would gain thereby.

Given the rôle of the Creed as the crowning of the Mass of the catechumens and transition to the sacrifice proper, we understand and salute the efforts of those who would never willingly omit the "Credo" in a communal Mass and who wish with this in view to employ the Apostles' Creed, more on the level of the people and easier to 'pray' than that of Nicea.

This wish is particularly justified in the missions. The missionary only visits once or twice a year the little distant stations and his visit often takes place on a week day without the "Credo." And yet this day is a great feast for the community. It is most important to make the faithful understand the deep meaning of the Christian faith and to celebrate these rare Masses in a solemn way, as a joyful thanksgiving on the part of the baptized.

Missionary pastoral work also requires something else. In the primitive Church, the Creed was given to the catechumens with a certain solemnity, it was a stage on the road to baptism. Something like this, adapted to the present mission conditions, should be done. Could we not be inspired in this matter by the pedagogical wisdom of the primitive Church ?

Missionary catechesis can never do enough to instruct the catechumens before their baptism in the profound meaning of the Apostles' Creed and its close connection with the ceremony of baptism. The Christians of the first centuries, chiefly adults, at the time of their admission into the Church were familiar with the Creed, chiefly on account of its connection with the teaching and ceremony of baptism. Could this and should not this be done today in the missions ? The last lessons with a view to baptism should surely be as far as possible referred to the baptismal profession of faith. But then the Creed would have to be presented as the summary of the Good News, drawn up by the primitive Church for the baptismal candidates. After baptism they must still be taught to appreciate it more. We could learn much from St. Francis Xavier on this point ; in his catechesis and in his ministry, the Creed played a great part as regards his new Christians.<sup>1</sup>

A third circumstance in which the Church employs the Creed as a prayer, but in a simplified form, is the *renewal of baptismal vows in common during the paschal vigil*. Here it is a matter of emphasizing the meaning of this important and moving ceremony in the setting of the paschal liturgy. We shall arrive at it by insisting not only on the meaning of our baptismal vows, on the importance which the basic Christian attitude has for the Christian's life, implicit in this ceremony, but also by dwelling on the apostolic profession of faith, issue from the baptismal profession and able to strengthen us in this Christian attitude. Especially on Sunday "the weekly paschal feast," we ought to revive these sentiments, nourish them with a profession of faith made by the faithful in assembly, and inspire ourselves by it to celebrate our Eucharist with gratitude.

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<sup>1</sup> See J. HOFINGER, S. J., *St. Francis Xavier, Catechist*, in *Lumen Vitae*, vol. VIII, pp. 537-544.

# The Teachers' Faith and Its Radiation

by Jean DELCUVE, S. J.

*Spiritual adviser, The Jesuit Theological College Saint-Albert-de-Louvain<sup>1</sup>*

## I. GENESIS OF THE FAITH OF THE FIRST DISCIPLES

In their daily intercourse with Jesus the apostles had the privilege of living through a unique religious experience. It was most especially with regard to them that those words of the Master were verified : “*Blessed are the eyes that see what you see; I tell you, there have been many prophets and kings who have longed to see what you see, and never saw it, to hear what you hear, and never heard it*” (Luke, X, 23-24).

Many years after, thinking of this privileged experience, which was the origin of his faith, John will write the admirable introduction to his first epistle, “*What he was from the first, what we have heard about him, what our own eyes have seen of him; what it was that met our gaze, and the touch of our hands... This message about what we have seen and heard we pass on to you, so that you too may share in our fellowship. What is it, this fellowship of ours? Fellowship with the Father, and with his Son Jesus Christ.*” (I John, I, 1, 3).

Certainly, this intimate communion would not have been sufficient had not an interior illumination from the Father led the apostles to discover, in the Prophet and Thaumaturge Who had invited them to follow Him, the Light come into this world, the Word of

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<sup>1</sup> Fr. Jean DELCUVE entered the Society of Jesus in 1924, and was ordained, priest in 1937. He began his ministry at the Ecole apostolique of Verviers. In 1941, he became spiritual director of the students in philosophy; since 1948, this mission has been extended to the students in theology. — Address : 23, route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

Life, the Son full of grace and truth, the living Bread come down from Heaven, the Saviour which the Father's love had sent to men. Jesus was careful to tell them this clearly : “ *Nobody can come to me without being attracted to me by the Father who sent me* ” (John, VI, 64), he said to them one day.

Nevertheless, note that the lights given to their minds by the Father did not do away with the necessity for the visible manifestation of the Word of Light and the promulgation by His human lips of the Good News of salvation. The interior enlightenment by the Father and the exterior behaviour of Jesus were complementary : the Father inwardly illuminated a word, gesture, action or attitude of Jesus, and in the light of this inner ray, an act of faith in His messenger was evoked. The Father gave the *eyes to see*, the *mind to understand* ; Jesus showed *what there was to see*, taught *what had to be understood*. In this way, the united action of Father and Son is at the root of the apostles' faith and is to be found throughout its growth.

It is clear that the apostles did not discover all at once the entire human and divine personality of the Saviour, nor the fulness and import of His message. Their knowledge of the Lord and their understanding of His teaching progressed but slowly. Day by day, through the words, actions and behaviour of the Master, thanks to the lights bestowed on them by the Father, a new world rose up about them : beyond the sensible world perceptible to all, appeared the *Father's universe*, the world of His love, holiness, providence and His kingdom. They discovered an invisible world which was more true, more real and incomparably greater and better than the world to which alone their senses and reason gave access. This world concealed *new values* which cast far away from them the standards which men habitually esteemed. Their hierarchy of values was profoundly modified by this, their conception even of perfection and happiness was totally changed.

Jesus moved continually in the interior of this new world ; His personality and life incarnated its values. And in this way, gazing at, listening to, touching, Jesus, the apostles *saw and touched* the universe of which the Father and Himself were the centre and that He came to reveal to them.

Later, the Holy Spirit will finish the Son's work, but He will only have to suggest again to their minds all that they had seen and heard when they lived with Him.

## II. GENESIS OF THE BELIEVERS' FAITH IN THE COURSE OF TIME

At the hour fixed by the Father, Jesus returned to Him but, before His departure, He took care to make His apostles His witnesses before men. *This exterior manifestation* of the Kingdom which He had been for them, *they themselves* now had to be for others. They were to introduce their brethren into this new world to which the Lord had given them the first access. To do this, they would repeat what they had learnt from Him, they would live as He had lived, and, by means of this *double testimony* of word and life, those who would enter into contact with them, would in their turn discover the Father's universe and His love. The Spirit of the Father and of Jesus would *enlighten* and *guarantee* this double testimony. The faith would spring from the interior manifestation of the Spirit and the exterior testimony of the apostles.

It would be the same in the succeeding generations. The testimony of word and life would be perpetuated throughout time and space ; those who were the first to receive it would pass it on and the Spirit would always guarantee it inwardly.

Certainly, faith in Jesus and in His message, faith in His Church which prolongs Him, remains in the first place a gift from the Father to men. It is He Who, by His Spirit, gives new eyes to perceive what purely human eyes cannot, a new intelligence to understand what remains closed to reason alone. But these eyes do not fully open, this intelligence does not completely develop, except in the heart of the *double witness* — that of the word and that of the life — of *Jesus' disciples*, priests and laity, a vital teaching and radiation which perpetuates in a sensible manner the exterior testimony of Jesus in the days of His life on earth.

Formerly Jesus spoke ; His disciples, priests and laity, receive by means of their baptism and priesthood, the mission to prolong the echo of His divine revelations ; an indispensable teaching of primary importance, which fathers and mothers, priests in the parish and the primary or secondary schools desire to bestow upon children and adolescents.

But we all know that when it is a matter of teaching an orientation of life, our instruction is not entirely efficacious unless our own life bears it out. It is, indeed, that alone which *speaks to the entire personality*, because it bears a testimony which is at once *more true and more obvious*. Jesus Himself was not content with speech

alone, and it is not primarily in His teaching, sublime as it is, that the secret of His influence over the disciples and apostles is to be sought. Their faith is born and developed by *contact with Him and in His radiation*. In contemplating His way of life they formed the wish to copy it, becoming aware of His thoughts and sentiments they longed to share them, watching Him in His life they aspired to be like Him, through His conduct they caught a glimpse of the truth, goodness and beauty of that invisible universe of which He was constantly talking and which He continued to inhabit while He was living among them. So it is that chiefly by the contagious radiation of their lives teachers will foster the growth of the faith among children and adolescents and through their own person bring them into relation with the Father, Son and Spirit, that they will reveal to them the existence and incomparable goodness of this new life which Jesus offers men. It is the *living and active faith* which, normally, engenders in dependence on the Holy Spirit, a *living and active faith*.

A similar law of growth of faith is incumbent on those who teach, for it forces them into a *perpetual engagement* in their inner depths, an incessant *option* between different ways of life. Easy recipes and stratagems are left behind ; they are of practically no use, the only thing that is really contagious is the radiation of the whole life. Jesus *carried* the invisible world *about* with Him in His face, heart, behaviour, actions ; it was *in* Him that the apostles and disciples would discover it. So it is *in* them that teachers should carry it, *in them and in their entire behaviour*, that children and adolescents should be able to discover it !

### III. THE RÔLE OF THE VARIOUS EDUCATIONAL MILIEUX IN THE GENESIS AND GROWTH OF FAITH

Children and adolescents inhabit three milieux : the family, the parish and the school. In each, they ought to be able to breathe an atmosphere of faith, simple, convinced and generous faith. Jesus was so simple, there was never the slightest ostentation in Him. But this simplicity was allied to a conviction which governed His whole life and led Him to the heroism of charity. He never committed an act which was not in conformity with His revelation and He loved truth to the extent of dying to bear witness to it.

At an immense distance from the Master, no doubt, and leaning on His strength, teachers will strive humbly to tend towards this

ideal, seeking always to make their lives conform more and more to their faith. The applications of this unique law of life will be various, according to the providential rôle devolving on these three milieux in the education and training of children and adolescents, and also according to the concrete circumstances which accompany them. Their faith, continually deepened and more intensely lived, will be for the teachers, the best source of enlightenment for the daily discovery of these applications. It is this influence of radiating faith which we want to recall in a few lines with reference to each of these three educational milieux.

### 1. *The family milieu.*

The first environment of the child is that of the family, and no other has an equal influence. He breathes its atmosphere almost unceasingly. It is therefore of supreme importance that it should be truly religious, that his parents should be for him an *authentic revelation of God*. When he sees them praying, the child ought to feel, by reason of their reverence, the holiness of God. Their goodness to him, certainly, but also to others, and especially to the poor and sufferers, their pardon of those who have offended them, should make him understand the very heart of God. Their mentality, as it reveals itself in their words and conduct, should reflect that of Christ, their judgments of values coincide with His. Such an atmosphere will instil naturally into the child the *sense of God*, the *taste* for God, the absolute primacy of His love and His good pleasure.

The mother's *religious soul* will be able to give full measure in the awakening and development of the Christian sense in her little ones. Hers is the great mission of forming their hearts to the love of the Lord and His Mother ; hers is the delicate task of training their consciences ; a rightful conscience without scruples.

If the mother — let us dare to say — lives in the presence of God, she will have no trouble in inculcating in her children the sense of God's continual gaze which nothing escapes, which penetrates the secret of hearts, even what the child's parents do not see. If she has experienced the paternal bounty of the Father to herself, she will find the necessary words to speak of His Providence ; if she makes the divine will the supreme rule of her life, she will easily teach them its sacred character. In her radiation and in her school, Jesus, His Father Who is also ours, His Mother, too, will become for the child *living persons*, they will be *People*.

As the child grows up, he takes more notice of his father. He is the head of the family, the breadwinner, and gives it its position

in the world. The family owes its reputation to the father. He represents to the child foresight, strength, authority, reason, too. It is often the father's ideas which are the law in the home. Hence the importance of the words and behaviour of the father in the child's training. *The way in which he speaks of Christ, the Church, the sacraments, the Pope, the bishops, the priests, will have a considerable effect on the children.* When his faith impregnates his whole behaviour as well, his religious influence will be decisive. The children will keep its impress all their lives. They will appreciate above all his confidence in divine Providence, his courage in proclaiming his faith without human respect, his Christian valour in difficulties, his complete honesty in business, his respect for promises, whatever it may cost him, his refusal to make compromises unworthy of his conscience and his faith, his fundamental disinterestedness, the greatness of his soul. What a lesson it is for them if in addition they realize that their father derives and supports the flow of his generosity from a solid devotion, a real love of Our Lady and her Son.

Such a father is a blessing from heaven ; his whole life is a declaration that God *is*, the man's greatness lies in serving Him, in a loyal and loving obedience to the Church founded by Jesus.

## 2. *The parochial milieu.*

The first priests whom the child meets are usually those of his parish. It is only later that he knows those in the school, and even then, he retains his contact with the parochial clergy. The impression which these priests will make upon him is extremely important for the development of his faith.

The child observes these priests at the altar in the course of the various liturgical ceremonies ; he sees them in the church saying their breviary near their confessional, he hears them preach on Sundays, he comes into contact with them in his Catholic Group or sodality.

Do they appear to him as being men with a convinced and communicative faith ? Does he feel obscurely that they are men who are *near God, living in intimacy with Him?* Is this divine proximity in which they live reflected in their whole bearing ?

The recollection with which the priest renews each morning the sacrifice of the Lord Jesus, his respect towards Christ in the tabernacle showing itself by his bearing and genuflections, the care which he takes in the celebration of the various liturgical ceremonies, are among the most efficacious means of awakening and cultivating the

child's sense of the divine majesty and holiness, the adoration owing to Him, the worship to be rendered to Him in spirit and in truth.

The adolescent begins to pay attention to the Sunday sermon. A carefully prepared discourse, witnessing to the priest's respect for the message which he has to transmit and for the audience which he is addressing, will largely contribute to give the child a taste for the Lord's teaching and the will to put it into practice.

Young people will also meet the parochial clergy outside the church ; if, following Jesus' example, they show a fondness for them, they will be won over. Through the goodness, devotion and understanding of the priests will shine something of the love which the Lord has for them.

Is not Christ the constantly flowing spring of this love which their priests show them, a love different — and they feel it to be so — from a purely human love or a natural sympathy ? And is it not *faith* which puts the parochial clergy *in contact with the Lord* ?

### 3. *The school milieu.*

The third environment which influences the adolescent is his school. It is decisive in the formation of his *mentality*, the *orientation* of his life, the *principles* which will guide him.

The adolescent is in daily relation with some priests : the head, the prefect, masters, and housemasters. Those especially who have immediate charge of him ; his form master, housemaster, can leave a deep impression upon him. Both are creating, in their form or house, a *mentality*, arousing a *spirit*, working at the discipline of the will, appeal to the heart, to self-surrender, devotion and generosity.

Most often, the thoughts of the masters become those of their pupils, and when they provoke their reactions and excite opposition, it is none the less true that they indirectly have their effect. Masters and pupils cannot live in this daily contact without the latter undergoing in a certain measure and for life the influence of the former.

Now, this influence depends chiefly on the *personality* of the master, the *inner springs* of his life.

If, differently no doubt, but really, the "comprehensus sum a Christo" of St. Paul (*Phil.*, III, 12) is a fact for him, if the Lord Jesus is the whole of his life, if the invisible world is familiar to him, if the beatitudes speak to him more loudly than human standards, if he is wholly a priest whatever his task, Christ cannot but shine

through him and through him exert an influence on the students. Such a master will not simply put his pupils in contact with doctrine, but with the living Christ, with the Father and, why not ? with the Spirit Who proceeds from both. Here again, if methods are useful, they are not sufficient ; intimacy with God and its appearance in words and actions are of another order to which *only* faith *enlivened by love* gives ever-increasing access.

Thus, whatever may be the educational milieu — family, parish, school — it is always the *true and radiating faith* of those who educate which is the source of their profound Christian influence. In the radiation of a faith such as this can be integrated and intensified the intimate motion of the Spirit which is decisive in directing the child and adolescent to Jesus, His Father and Mother who have become ours, to the Church and its visible heads, to this invisible world which He came to reveal to us and in which He wills to see us penetrate ever more deeply.

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# Educating the Child's Faith

*An attempt at pastoral work for children*

by Don Silvio RIVA

*Editor of the "Rivista del catechismo"*<sup>1</sup>

## INTRODUCTION

### i. Notional teaching.

A practical error (unmentionable because it smacks of heresy) consists in seeing in religious teaching a factor without its own supernatural activities and aims, able to provoke acts of faith automatically from the child by transforming *ipso facto* a religious idea into an intellectual assent and motion of the will. Some, on the other hand, consider the child too easily as almost incapable of a real act of faith in revealed truths, such an act appearing to them as an adult privilege.

<sup>1</sup> Silvio Riva was born at Giussano di Milano on the 30th March 1913. He taught at the normal government school 'Virgilio' at Milan until 1942. He was ordained priest in 1943 in the diocese of Como, and occupied the posts of spiritual director at the minor seminary of S. Croce and of diocesan assistant to the Italian Youth Catholic Action. He is now Director of the Diocesan Catechistical Office at Como, lecturer in pedagogy and psychology at the major seminary, director of the *Rivista del Catechismo*, started by him in 1951, national advisor for the Italian Youth of Catholic Action. Among his numerous publications in pedagogy and catechetics, we may mention the following: *Pedagogia del catechismo* (ANCORA, Milan); *Appello catechistico ai sacerdoti* (Presbyterium, Padua); *Catechismo e Parrocchia* (CENAC, Rome); *Catechismo attivo* (AVE, Rome); *Corso di catechismo attivo* (LICE, Turin); *Il catechista dei ragazzi* (AVE, Rome); *La scuola dei catechisti* (CENAC, Rome); *Casa del catechismo: scuola di ragazzi* (AVE, Rome); *Il maestro di catechismo* (ANCORA, Milan); *Didattica dei sacramenti nella catechesi del ragazzo* (Vita e Pensiero, Milan); *L'educazione religiosa dei piccoli* (Edizioni Paoline, Rome); *Insegnamenti catechistici del Beato Pio X* (I. P. A. G., Rovigo); *Didattica della Religione nella scuola media* (Marzocco, Florence); *L'insegnamento di Gesù; corso di Religione per la scuola media* (Marzocco, Florence); *L'insegnamento di Gesù; corso di Religione per il liceo classico*, in coll. con G. Carozzi (Marzocco, Florence); *Pane vivo; corso di Religione per la scuola primaria* (Noseda, Como); *L'educazione del ragazzo all'pietà* (AVE, Rome); *Ragazzi ardimentosi* (AVE, Rome). — Address: Seminario Teologico, Como, ITALY (Editor's note).

We have to recognize that education in faith demands of teacher and catechist a didactic work, preparing the way for the supernatural action of God, exerted through the infused virtue of faith. And the possibilities offered in this direction by catechesis, liturgical instruction, devotional practices, the formation of character and actions of daily life are innumerable. But in order to give them their value we must be convinced that the Christian education of the child is oriented towards the faith as the base for all true formation.

### 2. *A surprising fact.*

Certain teachers and catechists led an enquiry in Italy a few years ago among children, to find out their degree of adherence by the mind and consent of the will to the religious truths imparted in the religious courses or parochial catechism. At the same time, enquiry has been made into the care taken by their teachers to help the child in the preliminary steps towards the act of faith.

The enquiry, taking into account the precariousness of the facts obtained, was significant ; it revealed that a great deal of religious knowledge seemed to rest simply upon a notional basis. This could be satisfactory from the pedagogic point of view because it answers to the intuitive and active modern methods, but from the supernatural, it appears slight and inoperative, for it is neither subordinate to the action of God, nor at the service of the infused virtue of faith. The instruction aimed chiefly at *imparting knowledge*, and did not help *belief* ; it therefore remained in the sphere of human authority, but despoiled of its *speciality*, the utilization of a didactic of faith.

### 3. *Educative action.*

Catechesis as the ordinary form of Christian evangelization therefore constitutes a *special mission* ; for a religious truth should not merely be known in its motives for credibility, it should also be believed by acts of faith and practised in daily life.

This character proper to catechesis comes from its subject : Revelation as contained in Holy Scriptures and Tradition and presented to the children in this didactic summary which is the *catechism*.

These preliminaries were necessary before tackling the pastoral problem of the education of children in faith ; *education in the act of faith* ; *education in the spirit of faith* ; *education in the life of faith*.

## I. EDUCATING THE CHILD IN THE ACT OF FAITH

### 1. *The two human factors in the act of faith.*

The child usually meets with Revelation thanks to the religious education given first by the mother and then by the catechism class. The role of catechesis is incomparable in supernatural education, chiefly founded on the life of faith.

Let us look at this in detail.

To teach the catechism *ad modum scholae*, as the S. Conciliar Congregation lays down in the decree *Provido sane*, even by using active methods, means the communication of *religious knowledge* and nothing else. If the catechist does not stimulate the mind and will to accept Revelation with docility, to humbly ask for the intervention of God so that faith can follow knowledge, he will only be doing a natural and didactic work, similar to the teaching of arithmetic or geography. In order to give his inward adherence, the child must know the object of his faith ; so catechesis sets the truths before him, not by means of reasoning, but by means of authority, of divine authority. The *formal motive* for faith is not the intrinsic truth of the verity proposed, but the fact that it has been revealed by God.

The problem is delicate and difficult. In order to proceed safely, let us put ourselves in the school of an incomparable master, St. Thomas. Considering, in the *De magistro*, the notion of the school, he speaks of two agents : he who teaches and he who learns, master and pupil. They are complementary to one another, for they work together to find out the truth. The master does not substitute himself for the pupil, but guides and directs his activity with wisdom ; the pupil, in his turn, does not evade the action of the master, but both concur in the acquisition of the *religious idea* which is preliminary to the act of faith. Thus the catechesis is the school in which the child learns by means of a normal didactic instruction, the *object of faith and the motives for credibility*.

Master and pupil therefore develop together the human activity which will serve as support for the act of faith, of which God, working through grace, is the chief artificer.

Catechism lessons lean on the human faith of the child in his mother, the pupil in his master ; the argument takes as its foundation the *sentiment of docility* on the part of the child towards the recognized authority of the person who is speaking, who is not deceived and cannot deceive. This entire abandonment to authority finds its natural justification in *filiation*, that is, in the fact that the believing child is the son of the mother who teaches him.

Catechesis completes the function of maternal instruction ; it imparts knowledge. But it stops on the threshold of the mind and will, without determining their activity. What is, therefore, the agent of the child's docility, its abandonment to the person who speaks and reveals ?

This docility is the result of two movements in the child's soul : a movement of docility in believing in someone better instructed than he is himself ; a sentiment of trust in the person who speaks, a trust based on the authority of the person himself, whom he knows as good and unable to lie. We thus find out the possibilities and limits of catechesis. It makes the child familiar with the divine attributes, with the idea of the authority and paternity of God, and, in consequence, with the divine filiation of the child. The earliest interior movement is dependent on the catechesis which makes God and His attributes known ; the second on the filiation to God by which « we have received the spirit of adoption » (*Rom.*, VIII, 15). “ In the things of this life, nature, or, better, Providence, comes to help the ignorance and weakness of children by means of the knowledge, experience and maturity of the parents to whom they trust themselves. On a higher plane, thanks to the authority and paternity of God, men know His mysteries, receive His teaching, in order to live and grow here on earth with a view to life in the company of God. The Christian cleaves to God's revelation in virtue of his ‘ filiality,’ if one can thus express it.”<sup>1</sup>

Catechesis plays a fundamental, but not absolute, rôle in educating faith ; we have to take into consideration the fact that the child is baptized, therefore a child of God and, consequently, is disposed to surrender himself fully to the person who speaks to him, adhering firmly to what is said and retaining it as incontestably true. In this abandon the intimate nature of the act of faith consists, causing us to believe without preliminary knowledge and without value being given to reasoning.

The irreplaceable rôle of catechesis as instruction must be admitted, but we must also attribute its particular efficaciousness to the supernatural reality which has raised the child to the rank of child of God. To ignore this reality would be to lower catechesis to the level of a discipline in education, not different or very little from secular ones.

## 2. *The supernatural educability of the child.*

We are here speaking of baptized children, ‘ dociles Deo,’ ontologically different from pagan children, by the power of baptism. ‘ Catechetical’ didacticism<sup>2</sup> is distinct from human didactics, even though the latter may not exclude elevation to the supernatural

<sup>1</sup> See G. PRIERO, *L'insegnamento della fede*, Milan, 1942.

<sup>2</sup> Didacticism is the art of presenting knowledge. It is addressed uniquely to the mind, while pedagogy cultivates all the faculties, embracing man as a whole. Religious didactic is the art of teaching religion, that is to say, presenting the religious truths so that the child is able easily to learn them. See D. Silvio Riva, *Didattica della Religione nella scuola media*, Erba (Como), Ediz. ‘ Sussidi ’, 1952.

order. This religious didactic has as its aim the development of the supernatural germs placed in the child, germs which form a true *supernatural educability*.

The enthusiasm displayed in latter years for active methods and the progress in child psychology, might lead one to expect that a technically perfect catechesis is enough in itself and automatically produces faith in the child. In our view, the poor return from religious instruction in many places, even in well equipped schools, is caused by the weakening of supernatural points of view among teachers and catechists. Modern evangelization can avail itself of the pedagogical and psychological conquests of our day, but on one condition : that they serve under that primary teacher of souls and men, grace. Which means to say, God.

Let us see in what the supernatural educability of the child consists.

The child has received at baptism the theological virtues of faith, hope and charity as *habitus*, which he must exercise essentially. He has received and must exercise also the other virtues which are natural in a child who is not baptized, but supernatural in the baptized. Christian education and, in our case, catechetical teaching, constitute an external factor in the development of the supernatural life already existing in the child. It is therefore a teaching different from others by the nature of the *child-subject*, who is a divinized being, its essentially supernatural ends and also by the supernatural means which are set in motion.

Édouard Poppe remarked : "The Christian education of children is not just any education, but one in which the principles, aim and spirit are supernatural. Modern non-Catholic educators have made us familiar with a conception of education which is very little concerned with our supernatural life and destiny. Under their influence, our Catholic teachers do not sufficiently stress the importance of supernatural influences and do not sufficiently demonstrate how the various values integrate and collaborate with one another." <sup>1</sup>

If catechesis did not have to take the infused virtue of faith for granted in the child, it would be easy to substitute reason, to give an exclusively rational character to instruction, as though reason, installed in control, would be sufficient to produce faith. But it must believe in the supernatural educability of little children, believe that they already possess a kind of divine intelligence, the *lumen fidei*, of which St. Thomas speaks, and which is something quite different from the *lumen intellectus*.

<sup>1</sup> E. POPPE, *La direzione spirituale dei fanciulli*, Milan, 1942.

3. *Analysis of the child's act of faith.*

The ordinary vehicle of the Christian Faith is the living word which transmits and announces authoritatively what we must believe : *fides ex auditu, auditus autem per verbum Christi* (*Rom.*, X, 15). This oral transmission of revealed truth constitutes the catechesis *ad modum scholae*, when it concerns children. The textbooks, material, active techniques, are auxiliaries, not the chief factor. Their part is to reflect and help the living word. That is why, while safeguarding methodological liberty, catechesis will be governed by the following principles.

- 1) *Rational proofs must not be overestimated.* That would happen if, from the beginning, for each religious truth one systematically provided proofs and the necessary motives to convince the children by means of reasoning. Such a use of texts which are themselves revealed reduces them to the level of counter-proofs or confirmations, and reason would remain the final determining factor of the act of faith.
- 2) *The part played by the Bible must not be under-estimated.* The chief reason for having recourse to it is not to find the explanation or justification of the truth taught, but the expression of the truth of the faith. The quotations are not reasoned deductions, but the principles from which the deductions derive and take their value. The bad habit of considering the Bible as a didactic auxiliary, is a practical error and especially a doctrinal one. Holy Scripture is not simply a buttress for revealed truth ; it is a source of it. That the Bible possesses, besides its intrinsic value as a doctrinal source, a great pedagogic, literary, sentimental and human value, is another question. In view of education in faith it is above all a sacred deposit of revelation.
- 3) *The child must have put before it the object of faith, that is to say, what he has to believe* " so that man can believe explicitly in something." <sup>1</sup> The object of faith comes from God Who reveals it ; but so that the child can believe in it, someone must teach him. That is the duty of catechesis : to present the truths which are to be believed. This implies religious didactics, whose auxiliary and preliminary rôle is very important, in fact as a rule irreplaceable, for the child. His intellectual evolution requires a progressive exposé, marked with respect, ably carried out, of our beliefs : the *credibilia*. One must take into account certain criteria in order to draw up the textbooks of religious instruction, distribute the syllabuses in a rational manner, ensure the distant and immediate preparation of the catechism lessons, which have not simply a didactic and technical, but a supernatural, significance.
- 4) *The child must be helped to give his assent to the truths to be believed.* In making use of the facts of psychology, technology and didactics, the catechist

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<sup>1</sup> St. THOMAS, II<sup>a</sup> II<sup>æ</sup>, q. 6, art. 1.

often becomes an exterior cause — St. Thomas calls him a *causa inducens* — insofar as he attempts to provoke the child's mental adherence to the truth. Given the evolution and strengthening of the superior faculties of the child, the teacher in virtue of his human authority and the confidence which his knowledge creates, occupies a privileged situation for the facilitation of the formulation of assent. Every lesson in religion, one might say, gives the catechist the possibility of gently leading the child's docility to this preliminary act of belief.

But, according to St. Thomas, this exterior cause remains often powerless without the intervention of an interior cause or *movens* which moves the child to give his assent. This principal cause of the act of faith is God Himself.

5) *The processus of the child's act of faith must be followed.* There are two active principles which take part : the mind and the will. The mind, faced with a truth which it cannot see, a truth which cannot be demonstrated, cannot itself adhere to it, but remains uncertain and powerless. The catechist must help the child's mind by setting before it the revealed truth, which is to be believed. His explanation will seek to convey the understanding that the truth presented is really revealed by God. But the preliminaries of the act of faith do not end here.

In order to free the mind from its hesitation, the will has to intervene, and St. Thomas teaches that it wishes to adhere to God as its supreme end. *Obedience to faith*, of which St. Thomas speaks, is that of the will. The child who has discerned the truth to a certain extent by the use of its mind, now desires to believe firmly in it. It is obvious that the effective accomplishment of the act of faith requires a spiritual predisposition, that is “ that the will should be ready to obey God and, for that purpose, that the mind itself should be ready to follow the commandment of the will. ” Religious education and, in our case, catechesis, will have to create in the child's soul this atmosphere of veneration for all that comes from God and belongs to Him. In particular, in early infancy, nothing will replace the religious influence of the mother and the first teachers : they alone can, with the grace of God, create the *religious sense* of little children, the true preamble to the operations of faith. All catechetical apostolate should keep before it St. Thomas' assertion : “ As man adheres to the principles of reason by the natural light of the mind, so the baptized Christian adheres to the things of faith by the light of faith, divinely infused. ”<sup>1</sup> We should thus avoid being discouraged by children who are sometimes dissipated, almost insensible to revealed truth, by reason of the influence of their surroundings and the materialistic outlook of too many modern families.

#### 4. *The central dogmatic truths.*

In order to prepare for faith, catechesis must emphasize the great revealed truths. The analytical tendencies of a child make him

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<sup>1</sup> ST. THOMAS, II<sup>a</sup> II<sup>a</sup>e, q. 2, a. 2, ad 2.

attentive to details to the detriment of authentic dogma. His spiritual life must therefore be fed by the essential dogmas, those dogmas from which whole generations of Christians have drawn true piety and on which they have founded their moral life. Ordinarily, there is no question of teaching Christianity to children for the first time ; they have already received an elementary Christian initiation, more or less advanced. It is also not a matter of pagan children, deprived of supernatural activation, but children who have been baptized and received a certain amount of formation. We can therefore fall back on the great principles of Pauline preaching which, according to Fr. Prat, can be grouped under three heads :

- 1) Filiation with regard to the Father,
- 2) Consecration by the Holy Spirit,
- 3) Mystical identity with Jesus Christ.<sup>1</sup>

Religious instruction should be centred on these peaks of revelation, which didactic adaptation would place fairly easily within the grasp of the children's minds as object of faith.

#### *5. The didactics of the Faith.*

After having outlined the broad lines of education in the act of faith, let us discuss some practical problems. First of all : *Is the child capable of making acts of faith?*

The answer is simple ; according to age and his capabilities of intellect and volition, guided and attentively encouraged by the catechist, the child is able to make the preliminaries of the act of faith, for he is capable of understanding the object of faith as well as the motives for credibility ; he is also capable of adhering to it with his will and of formulating a volitive act of assent. The child can will the faith as far as his age can see it ; he is endowed with higher faculties, which can work out the preliminaries to the act of faith. The Church, too, ensures that this tender age shall receive religious instruction from a qualified teacher acting as the external cause, *inducens*, while God intervenes with grace and the operations of infused virtue. No one can deny that God operates generously in innocent souls in this domain of faith ; indeed, children know how to believe as well as, and often better, than an adult. Children are therefore capable of formulating their acts of faith in revealed truth.

Another question is : *How to educate the child to make the act of faith?*

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<sup>1</sup> A. PRAT, S. J., *La théologie de saint Paul*, Vol. II, ch. 6.

The baptized child possesses the infused virtue of *faith*, which is an aptitude or inclination to believe firmly what God has Himself revealed. This aptitude must therefore be exercised by explicit acts of faith in the religious truths, the subject of instruction. Catechesis, the devout life, liturgical education, offer practical and constant occasions for arousing these acts in the child's soul. The religious lesson, if methodical and intelligent, makes known to the child, not only the object of faith, the matter of catechesis, but also the motives of credibility ; the intelligence and will are activated by the teacher and catechumen together. Divine intervention will, without any doubt, intervene to convert religious knowledge into a lively and enlightened faith.

We should have recourse, in a supernatural spirit, to St. Francis Xavier's method. In his catechism lessons he inserted fervent prayers to Jesus and Our Lady, so as to obtain for his catechumens the grace to believe firmly what they ' heard ' by means of the living voice of the apostle. Following in the footsteps of the apostle of India, St. John Bosco also took active measures in his catechesis to lead children and young people to acquire faith, as did also, quite recently, the abbé Édouard Poppe, a Belgian priest and the servant of God, Don Andrès Manjon, a Spanish priest and founder of the schools of Ave Maria.

A fervent and earnest return to trust in grace, the primary agent of faith, should correspond to the laudable attempt at conformity with didactic and psychological principles, for didactics and methodology are only the servants of grace.

## II. EDUCATING THE CHILD IN THE SPIRIT OF FAITH

### 1. *The development of childhood's faith.*

The act of faith does not exhaust itself ; the possibilities of development are inherent in it. The child's educational journey should be directed to the formation of the *spirit of faith*, resulting from the acts of the same name. Thenceforward, it is necessary to exhort the child to make acts of faith, and to provoke these acts on propitious occasions, not in order to create a habit, which would be illogical, for the infused virtue of faith is not a habit, but with a view to inducing a desire. The infused virtue needs exercise, based on the conscious free repetition of the acts.

This exercise consists in " considering and judging everything according to the Faith : things, persons, events. In all the divine works the hand of the Creator should be acknowledged and they should be heard to say : ' ipse fecit nos et non ipsi nos. ' That is to say that God should be praised in all things. People who surround us should be looked upon as images of God, children of the same

Heavenly Father and brothers in Jesus Christ. As for *events*, often so obscure for unbelievers, we must interpret them in the light of this great principle that everything is ordered for the benefit of the elect, that good and evil things are distributed with a view to our sanctification and our eternal salvation." <sup>1</sup>

## *2. The child's faith and his judgment of things.*

The child has his eyes wide open on the world which opens before him like a great book of which he is beginning the first interesting pages. Lack of experience makes him illiterate and he needs guidance in the interpretation and perusal of the surrounding world. His spelling book is faith, the divine light which dissipates the shadows and eliminates uncertainty. To the innumerable questions which arise in his mind, so eager for knowledge, many answers can be given, partial ones, sometimes equivocal. Yet it is possible to guide the child to a real discovery of things by the light of faith, living and working.

Catechesis will contain *lessons on things*, or the things themselves, made eloquent and educational, will take the part of teachers ; an excursion into the country on a spring day, full of flowers, sun and blue sky ; the sight of a fresh bright morning through the large open window of the classroom ; the examination of a television set ; the contemplation of a tree covered with hoarfrost ; a bird's nest ; a hen with her chickens ; in short, a thousand things in which the child's faith, exercised by reflection, will perceive the presence and work of God.

In 1940 I tried a big experiment in a government middle school in Milan, among more than 300 boys in the first classes. It was made with a view to testing the spirit of faith with regard to things, objects, and nature. The pupils wrote down their sentiments, which were true acts of faith. For example : <sup>2</sup>

"*Praise the Lord! I praise You, Power among the powers and I humble myself before you, Master of creation. Grant that I, wretched being among the beauties of nature and the universe, unworthy of your generosity, may sin no more and not give in to temptations; grant that I may not give to others any motives for smiling at my devotion.*"

Another wrote :

"*I wish I were a flower to praise the Lord with my scent. I would like, too, to be a little bird to sing and fly, for the birds do not offend God and are incap-*

<sup>1</sup> A. TANQUEREY, *Compendio di Teologia Ascetica e Mistica*, bk. II, ch. 3, Rome, Desclée, 1927.

<sup>2</sup> S. RIVA, *Esperienze e indirizzi di pedagogia attiva religiosa*, Florence, 1940.

*ble of sinning. I wish, too, I were an angel to contemplate His face for ever. O Lord, so good and great, I thank you for having made me a child, for you could have made me an animal, which is killed and that finishes it. I have nothing to give you to pay my debt, but I give you my desires, the desires expressed above, and I invite everything to say : Praise, praise my Lord. "*

Here is a piece of poetry, a ' canticle ' which a pupil composed on the lines of St. Francis' Canticle of the Sun :

*Uccelletti canterini  
cincie, passeri, canarini,  
capinere, " pio, pio "  
deh! lodate il nostro Dio.*

*Vento forte e schiantatore,  
vento freddo e vento caldo,  
vento debole e vento saldo  
loda e ammira il mio Signore.*

*Luna pura, luna casta  
che passeggi per il cielo  
che saluti il caldo e il gelo  
bacia e loda il mio Signore.*

*Fuoco brutto, fuoco bello  
che col sole fai l'anello  
che riscaldi e fai bruciare  
loda e canta il mio Signore.*

*Acqua pura, acqua fresca  
che discendi giù dai monti  
che zampilli dalle fonti  
canta e loda il mio Signore.*

*Sole splendido, sole bello  
che accarezzi come un vello  
a che illumini la terra  
loda e prega il mio Signore.*

*Fiorellini, erbetti e gigli  
che di Dio siete figli  
deh! che io v'assomigli  
per piacere al nostro Dio.*

*Morte cara e dolce amore  
che dai brutti sei temuta  
e dai buoni ben veduta  
tu mi porti al mio Signore.  
Cose belle, cose brutte  
il mio Dio lodate tutte!*

(*op. cit.*)

In the biography of Dom Chautard, the abbot of Sept-Fons, we have a striking proof of how observation arouses and nourishes the spirit of faith. As a child of twelve, he one day went away by himself from a family group during an excursion in the mountains of Dauphiné and wandered about the rocks. His biographer describes the magnificent scenery : " What a grand sight ! At his feet, the abyss ; before him the mountain and the glacier. Struck with indescribable emotion, fascinated, out of breath, he gazed with wide open eyes. Immensity, might, majesty. God was revealing Himself. The child stood leaning against the shaft of a cross which Providence seemed to have put there for him, wondering, and in his enchantment could not help bursting into song ; he sang and sang. After half an hour of vain searching, his family found him transfigured. His aunt said later to him, " How beautiful you were ! " <sup>1</sup>

<sup>1</sup> Dom Jean-Baptiste Chautard, Abbé de Sept-Fons (after the Italian tr. 2nd ed., Milan, 1944).

*3. The child's faith and his judgment on people.*

The child is eager to develop his knowledge and increase his human contacts ; the adult world attracts him like an ideal. But he is also discovering the world of his age ; his schoolfellows, his companions at games, the catechism, the sodality, the district in which he lives. His convictions are taking shape by contact with life and his little friends. He can easily be absorbed by the negative and superficial, contingent aspect, and let the positive side pass him by.

The Christian Faith will give him a standard by which to measure his human knowledge ; every man, child or adult, is a child of God, a brother to Jesus, the heir to Heaven. Religious education should constantly remind him of these qualifications, teaching him to recognize them even in the midst of daily woes and frequent failings. Above all, the child ought to know how to see in his little companions children of God having the same Father as himself, God ; a big brother, Jesus ; a huge paternal home, Heaven.

Catholic education unfolds to souls immense human panoramas such as that of Christian charity ; it bestows that *social sense* which is implicit in the dogma of the mystical Body of Christ and the Communion of Saints. The Church is the incomparable teacher of it, inviting the child as she does to pray for sinners, the wandering, the persecuted, the dying, the sufferers, the wicked, the good, priests, teachers, parents, orphans, travellers. The liturgy contains abundant material for instilling the spirit of faith.

The practice of giving a *special intention* to the various actions, prayers, religious acts, sacrifices and renunciations of the child, who thus incorporates the suffering and joys of his christian brethren in his own interior life, constitute a meritorious supernatural activity and are particularly useful for refining the spirit of faith.

*4. The child's faith and his judgments on events.*

Each day abounds in novelties for the child, shows him a fragment of life unknown to him before. Facts, events, episodes of daily life, not only those made known through newspapers, wireless or television, but also those which he sees for himself, create a conflict of ideas and sentiments in his mind. The contradictions of daily life are obvious and do not escape his notice. He runs the risk of believing and regulating his conduct by the living instruction which human devilry puts pitilessly before him. The streets, men, facts, vices, disorders, crimes form a school, and an efficient one at

that, for they speak the concrete language of facts. There are no abstractions nor subtleties, but the evidence to be drawn from events.

Sometimes Catholic teachers feel at a loss, almost powerless in face of this modern life, this *moloch* which devours the fruit of so much labour and innumerable sacrifices ; but, why not appeal to faith ? When our dialectic has no foothold and is helpless before the eloquence of modern life, we should interpose the reasoning of God, call upon the light brought by baptism, into the child's soul. It will enlighten him as to what we do not know how to demonstrate.

Let us present the facts of daily life in the light of faith in our religious course and during all Christian instruction ; lessons, conversations, spiritual direction, exhortations. The child needs to be led by the hand like an infant. He perceives life and its vicissitudes in a natural way ; let us teach him to realize their meanings, positive, negative and supernatural.

### III. EDUCATING THE CHILD IN THE LIFE OF FAITH

#### 1. *The obstacles to faith in the child's life.*

We will only make a few remarks on this subject, which we are treating from the pedagogical point of view, for we cannot go into the vast moral and ascetical explanations which it involves.

Education in the faith is of vital importance, having regard to its double character of initiation and perfecting. It leads the child to exercise the virtue infused at his baptism. The usual obstacles to the life of faith is as follows : 1. *Empirical, notional ; and mnemotechnical teaching* ; 2. *Children's sensuality* ; 3. *The dissipation caused by reading, shows, films* ; 4. *The marxist infiltration among children*.

We will not dwell upon all these points, on which much has been written, but will only deal with the first obstacle ; a notional catechesis which is purely mnemotechnical and empirical.

Religious instruction involves two moments ; the *notional moment*, scholastic and didactic, where the teacher presents the object of faith and the motives for credibility ; the *moment of application*, in which the notion which has been learnt is inserted into the children's lives, to enlighten them by its light, direct them by its standards, sanctify them by the means produced by grace. A lesson which is successful from the doctrinal and didactic point of view is not enough ; it must be adapted to the real, general and particular, life,

to childhood and to each child. Any other teaching would hinder the catechesis from effectively promoting the life of faith.

*2. A living and active faith in the child's life.*

If the spirit of faith forms the practical factor in a true *Christian mentality*, the life of faith actualizes the supernatural life in a practical manner. We would like to deal explicitly with education in the life of grace, devotion, prayer, the liturgy, the sacraments, and the apostolate, but that would be beyond the scope of this article.

All the same, the life of faith is cultivated by the *practice of the faith*, which is, so to speak, the whole of the Christian life, which embraces the dogma to be believed, the moral law to be observed, the grace to live by. It is the catechism lived and translated into the actions of daily life. The extent of this work of perfecting permeates the whole of life. It is customary to dwell at length on the three following problems of spiritual pedagogy :

- a) The education of the child in the life of grace ;
- b) " " " in piety ;
- c) " " " in the apostolate.

We will simply enunciate a few ideas concerning them.

a. *Grace and faith in education.* The act of faith in sanctifying grace repeated and lived, increases the child's estimation of God's gift ; is it not the practical aim of the act of faith in grace ? If the mind and will adhere to the sacramental truth and if, under divine action, this act of faith is produced in the soul, what more natural result than that a constant and persevering desire to live in a state of grace should be aroused ? Education in the life of grace makes the life of faith concrete to a higher degree. Grace and faith hold together in the educative work. Let us therefore have a foundation of supernatural catechesis, in which the doctrine of grace will be expounded in an interesting way, but also let it be progressive according to the age and intellectual capacity of the children ; a catechesis giving a *grandiose idea* of grace, capable of profoundly influencing the child's psychology ; which *leads the child to see the work of grace in all things* ; which constantly awakens in him *the consciousness of his insufficiency and weakness*.

Cardinal Giuseppe Siri, who has a great knowledge of young people, writes : " Opportunities are not lacking for constantly showing the work of grace with insistence, patience and tenacity. For instance, the perfect lives

and heroism of the saints ; the poor, humble, almost foolish, beginnings of religious institutes, works of charity, conversions, vocations. In daily life, inspirations, memories, regrets... the unlooked for solution of problems. It is an excellent thing to teach young people the art of discovering the ways of God in their own lives, the reason for certain victories and magnificent resistance and to habituate them in a spirit of faith to realize this underground work of God. ”<sup>1</sup>

b. *The child's faith and prayer.* Faith is the law of prayer. Education in devotion sets a complicated pedagogic problem, if one looks at it only by the light of pedagogy, while it becomes simple in that of grace. Children's piety should be built up on :

1. The teaching of spontaneous, confident and personal prayer ;
2.     »         friendship with Christ as the Christian synthesis ;
3.     »         the eucharistic intimacy.

This programme will be elaborated in taking into account the child's intensity of faith.

Liturgical and official prayer, including the elementary formulae, presupposes an initiation, the knowledge, we would say, of the A B C of prayer which leads to the comprehension of these classical texts. The A B C of prayer is personal prayer, a confidential talk. The making of acts of faith in a truth learnt in class is the transforming it into prayer.

Introducing the child to friendship with Jesus is like the marrow of Christianity ; teaching him morality as being the service of Christ his Friend ; the life of grace and prayer as being the interior assimilation of his friendship with Jesus ; this is the pedagogical formula which arouses the most immediate and most profound adherence in the mind and life of the child. But, here again, we must take faith as our thermometer, or we may fall into a harmful religious sentimentality.

Education in intimacy with Jesus in the Eucharist transports the child into a luminous supernatural atmosphere. Very significant in this respect is the catechetical and sacerdotal experience of the abbé Poppe, inspired by his *catechetical direction*, which consists of acts of faith and practical applications of the truth which has been taught and learnt at the catechism class.

c. *The child's faith and apostolate.* The child's aptitude in exercising 'his' apostolate, according to his opportunities, in his environment, is indisputable. We must guard against fostering a precarious, artificial, inconsistent, apostolate, the result of pressure, an apostolate which is not wholehearted, or the child's participation is only exterior and his freedom in it imaginary.

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<sup>1</sup> G. SIRI, *La Grazia nell'educazione dei giovani*, Rome, 1941.

The soul of the children's apostolate is faith drawing upon grace. The child who believes in God, in His presence, His attributes, the divine sanctions, in Providence, God's law, His paternity and authority, in the grace of God ; who believes in Christ, in His doctrine, His mercy and Redemption, in His Church as His mystical Body, possesses the foundations of a true apostolate, which diffuses itself in charity towards God and his brethren. All this justifies the following aphorism : the apostolate is the living corollary of faith ; but the school of faith is the catechesis.

#### IV. THE RESULTS OF PASTORAL WORK

##### *i. Suggestions for the education of the act of faith in pastoral work.*

To facilitate the child's act of faith, certain preliminary conditions are necessary.

1. — A persuasive force on the part of the catechist and teacher as secondary exterior agents. Their didactic methods should be living, suitable, essentially ordered towards the teaching of the Christian truths. Pedagogical competence is among the pastoral duties of the priest and professional duties of the teacher.

2. — An understanding of children, and their psychical constitution, for the catechumen, called upon to adhere with his mind and will to the truths which are to be believed, must be helped according to his nature. The teacher must therefore have a knowledge of religious psychology.

3. — The knowledge of how to use the Bible in catechesis, so that in the course of teaching the catechist can logically say " As Jesus said... Jesus said... These are Jesus' words..." May the Bible resume its rôle as the source of truth rather than an auxiliary for its better understanding !

4. — The formulation of acts of faith during the religious lesson, for instance, in the form of prayer or rhythmic sentences (cf. Fargues, Dom David, Bernadette, Dom Lefebvre) at a time when intellectual activity and volition is still fresh and the prayer nourished by the catechetical marrow. Each catechism lesson should contain an act of faith.

5. — *Faith* of the teacher himself in the *lumen fidei* of the child, in his ' filiality ' towards God, in his docility for the word of God,

elements from which come the living forces which help in surmounting the obstacles to the life of faith.

*2. Pastoral suggestions for educating the spirit of faith.*

1. — The spirit of faith is also the fruit of the acts of faith. The foundations of a profound supernatural education will be provided by the catechist who is capable of amplifying the act of faith by making his children see and judge things, people and events in the light of Christian doctrine at the most suitable psychological moments.

2. — The spirit of faith is fed by lessons taken from daily life, by the contemplation of nature, by comprehension of the beauties of creation, by the observation of daily events, *under the catechist's guidance*, which is the best guarantee of a healthy morality and a satisfactory practical adaptation.

3. — The thousand and one circumstances, gay or sad, of their lives can, if interpreted in a Christian spirit, serve the cause of the spirit of faith ; a feastday, birthday or death in the family, an appointment, the illness of someone who is dear to them, the return of one of their parents ; the mourning of a companion, the joy of a friend's family ; a parochial fête, the visit of the bishop, the mission day ; the catechism feast, holidays ; Christian feasts, a feast of Our Lady, etc. The child's life is passed through the sieve of faith.

4. — Education of the *ecclesiological* sense nourishes the spirit of faith. The child must be taught the joys and triumphs, the sufferings and persecutions of the Church, who is a mother and teacher who is full of tenderness. He must be invited to share in the mystery of grace in souls ; the conversion of sinners, unbelievers, the wandering, the persecutors ; in the sanctification of priests, the multiplication of priestly and religious vocations, the holiness of souls consecrated to God in convents, the missionary apostolate in the world, the Church's works of charity, bishops and the Sovereign Pontiff, world peace, the triumph of Our Lady in our time.

5. — The spirit of faith will foster a Christian mentality which is real and solid, if the catechist creates profound convictions, presents doctrinal syntheses under the form even of slogans, maxims, gospel texts learnt by heart. Memory of them will later revive in the mind and heart the generous impulses and fruitful ideas of the time when they were learnt.

3. *Pastoral suggestions for education  
in the life of faith.*

1. — The life of faith is nourished by the life of grace. Catechesis on grace should adopt the language, matter, form, style and spirit of the New Testament : the Gospels, the Acts of the Apostles, the letters of St. Paul ! These elements are sure, proved during the first Christian centuries and of inspired value, for they are revealed.

2. — The life of faith is helped by definite knowledge of *actual grace*, the leaven of children's generosity, the remedy against spiritual anaemia, the support in the large and small daily battles for the conservation and growth of supernatural life.

3. — Education in prayer fortifies the life of faith, especially *meditative prayer*, a true initiation into mental prayer or meditation, which the child will later practise easily in his adolescence and youth, if he has been prepared for it.

4. — Liturgical prayer, taught progressively, enriches the life of faith with doctrine, ideas, sentiments, healthy emotions, interior ardour and acts.

5. — During or after the religious course, spiritual inexperience or an incomplete knowledge of the truth may arouse in the child's soul *involuntary doubts*, which trouble the serenity of a life of faith. Let us try to understand them. Pius XII teaches that, in young people and more so among children, doubt is often not *static*, but *dynamic*. It results from deficient catechesis or passing phenomena proper to the child himself. It must not remain in their minds ; the catechist's words can dissipate every shadow and restore its first vigour to their faith.

*The Conclusion* comes immediately to lips and heart ; the school of faith is the catechism and the head master God ; the secondary teacher being the catechist.

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# Faith Nourished by the Study of the Bible

by Joseph DHEILLY

*Lecturer at the Institut Catholique, Paris<sup>1</sup>*

Adapted as it is in its application to each soul, the action of God seems also to be governed by invariable principles. Viewed from the angle of supernatural education, we could call them "principles of divine pedagogy." As they are clearly laid down in the Bible, we will attempt to discover them so as to better understand the way in which God deals with us. And since it is here a question of developing our pupils' faith, it will not be beside the point to show them how God proceeded with regard to our spiritual ancestors. The Old Testament marks out the track for us, hesitant in its details, but clearly traced as a whole. This track led to Christ, Who came to perfect revelation and the believers' faith.

In the course of the present article we will attempt to come to a clear understanding of the two elements in the history of the chosen people which constituted their faith : an intellectual adherence and a realisation in their lives. In our study we will note the respective parts of God and man, and also the features of that activity which consists in "practising the truth."

It appears to us that we can in this way be drawn to want to delve deeper into the biblical texts in order to nourish our faith still more, and that is the sole aim of the following pages.

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<sup>1</sup> Born at Dompierre (Somme) on the 28th Dec. 1904, M. l'abbé Joseph DHEILLY has a University of Paris degree and diploma in Higher History Studies, is a Doctor in Theology and holds the diploma of oriental languages (Institut Catholique de Paris). After having taught in the Minor Seminary at Amiens, he was appointed to the Institut Catholique as Director of lectures, conference master and assistant lecturer. — Publications : *A la découverte de la Bible* (1949), *Histoire du peuple de Dieu* (1950), *Le Christ, source de vie* (1953), *Le peuple de l'ancienne Alliance* (1954), Paris, Éditions de l'École. — Address : 23, rue Joubert, Paris IX<sup>e</sup>, FRANCE (Editor's note).

## I. FAITH IMPLIES FIRST OF ALL AN INTELLECTUAL ADHERENCE, ACCORDING TO THE OLD TESTAMENT

This spiritual adherence is required before all else. The object is sometimes an extremely limited one. What did Jahve ask of Abraham, when He called him to have faith ? To believe in one God, almighty and rich in rewards. One might say that it was little to ask. Actually, it was an intellectual revolution in the Patriarch's soul ; this passage from polytheism to monotheism with its orientation towards moral standards, is important enough to be emphasized. It should be added that Abraham's acceptance is at the origin of the monotheism on which Moses will be able to build up the Covenant of Sinai. In the heart of the chosen people and in spite of all vicissitudes, this faith will endure until Christ's coming, and in Him it will reach full growth. It is therefore the starting point for the gradual revelation by God of Himself.

In this intellectual adherence to an object which seems so small to us who have so many truths proposed for our belief, we will not lose sight of the accompanying pedagogic principles ; the acceptance of time, man's slowness, the sociological circumstances in which he acts.

But the importance of the object *increases with time*. The Mosaic period asked more of the members of the community ; the holiness of Jahve was shed upon them and tended to make of them a holy nation and a kingdom of priests.

A new jump forward, or rather an enlargement, with the Prophets. The idea of the Covenant was deepened ; God is He Who loves His people ; He becomes the object of hope, but also the exacting Master Who means to be obeyed.

In the Psalms, the element of knowledge plays a very large part ; everything is referred to God, Who is recognized as the Creator of nature, considered as the director of the history of mankind, and especially of that of Israel, and also looked upon as man's supreme end, beyond death.

Finally, in the books of Wisdom a new development is to be found ; God is so much men's Guide that He is to be their Model in their everyday conduct ; the ideal scribe will be the one who can add to the traditional knowledge personal elements which will enrich the former and allow of a deeper penetration into the secrets of the Lord.

So it is that in the Old Testament faith denotes chiefly an assent

of the mind to knowledge conveyed by Revelation. Man does not make his God for himself, to his liking, we might say, to his fancy. Truth is not looked upon in the sacred Book as a subjective activity which man would create according to his needs. Man is content to reflect upon what is proposed to him by a Being Who is his superior. *Truth is objective and imposes itself on the believer's mind.*

If the object of faith is dependent on Revelation, adherence will extend in proportion as the latter progresses. But can we go further along this path and discern the method which God employs to communicate Himself to men ? It seems to us that we can. We should like in this connection to draw attention to two main points :

— God works from within ; we may call it a law of *interior progress*, especially from the Mosaic period to that of Judaism.

— *Man's mind is called upon to collaborate in this work of discovery*, while still remaining closely dependent on the divine Light in the sphere of Revelation.

The progress of which we are aware in the course of the Old Testament is not to be regarded as a kind of evolution or exterior development conditioned by the progress of civilization, without divine intervention.<sup>1</sup>

We may also remark that Moses' original contribution contains in germ many of the elements developed in the Prophets.

The centralization of worship, as we find it in Deuteronomy, is already suggested by the great legislator. If the word LOVE is not pronounced its reality is already included in the monotheistic faith of Sinai. In a general way, the posterior development of the dispositions made by Moses continues in the line traced by him, and the whole will remain Mosaic in its mentality.

When Moses considers holiness, it would seem that it is summed up in the idea of ' separation,' expressed by the primary meaning of the Hebrew word. Physical separation — " Thou art standing on holy ground " (*Ex.*, III, 5) —, the obligation being transferred to the chosen people itself, called upon to live separately from other nations because of its monotheistic faith ; the term ' holy nation ' (*Ex.*, XIX, 6) —, is to be understood in this way.

But do we not perceive in this the germ of later developments ? If God is separated from His creature, it is because of the absence

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<sup>1</sup> This does not mean that God cannot make use of this progress ; for instance in the penetration of the idea of survival among the chosen people. But it is all the more characteristic to find that the scribes refused to profit by it as long as they did not judge these ideas to be assimilable by the traditional current of revealed truth.

in Him of defilement ; man will therefore become holy by resembling God in this matter (Is., VI ; Ezechiel, XL-XLVIII).<sup>1</sup>

When Moses, in the Decalogue, declares in the name of Jahve : " Thou shalt not defy me by making other gods they own, " He is forbidding the practice of polytheism, but not making a direct statement as to the unity of God. Yet, when we read the oracles of the pre-exilian prophets, we feel the conviction that they do not cease to preach the God of the Covenant, and that the ideas conveyed by them are in direct line with the pronouncement of the decalogue ; God is unique. From this basic idea come the complementary ones : God is universal, He is the God of all the earth ; God will reign one day over all nations. Finally, during the post-exilian period, it is once again the light of the Mosaic covenant which is shed on the problem of the coexistence of the Jewish faith with the Greek civilization imposed by Antiochus Epiphanus or favoured by some of the Asmoneans.

If we desire a more exact and detailed consideration of this subject, we must examine the completion of this Revelation in the New Testament ; we can better perceive there this law of interior progress. We shall also better understand how the exterior supports of the vocabulary or even the practical realizations have only a superficial value and are only accepted in the measure in which they can be assimilated. We shall, in fact, realize the transcendent influence of Christ, Who acts with a sovereign liberty, as a Son in the house of His Father.<sup>2</sup>

In spite of this divine influence, in spite of this primacy of God's, we must not consider that man is inactive ; the truth does not come automatically to him, without any effort on his part. Not only is man a free agent, and God treats him as such ; but also his mind is made for Truth, for God Himself. This working of faith will be more than an adherence to a truth which presents itself ; it will be *an active journey of the human mind towards God*.

<sup>1</sup> It will remain for the New Testament revelation to show that the holiness of God is essentially positive and that it is formed by the very Being of God, that our christian holiness takes its origin from an act of God which makes us share in His Being, while our collaboration lies in the realization of a total purity, in the absence of sin which is the very contradiction of the divine holiness and the major obstacle to its participation. This was not included in the Mosaic law, yet the Holy Spirit stretched in the first outlines of a revelation which Christ was to complete.

<sup>2</sup> We can link this interior action by God with what St. Paul says of the instruction which the deeds and words of the Old Testament have for us (*Rom.*, XV, 4). With the New, the knowledge of God's design is easier and we can more easily perceive the profound meaning which God inserted in the simple fact or words reported by the Old Testament.

Let us look for an instant at how this faith, which has God as its object, is expressed in the inspired texts. Take Genesis for instance ; read these striking passages in the Jahvist document, with their lively style ; God acts, speaks, feels, like a man, without His holiness being at all affected. Anterior by about two centuries, the Elohist document is much more sober ; God is apart from men, acts invisibly, often even through the intermediary of angels.

These are different and very characteristic ways of considering the same God known by the same Revelation.

Let us, under another aspect, consider the three inspired personalities, the prophet, psalmist and the sage. Each is God's workman, each penetrates the heart of Revelation and shows himself to be an artisan of the work of faith. How different they are, however ! Although the prophet sometimes makes use of the sapiential doctrine (Is., IX, 5), he is above all the preacher of the Covenant and its consequences ; no theorist of the divinity, but a man who penetrates into the intimacy of God and lives by contact with Him. The psalmist is first and foremost the man who exhales his faith in prayer ; nourished by the prophetic teaching, he expresses in his poems the essence of his knowledge, and his poetry becomes the vehicle of Revelation. As to the sage, he follows the rules of his kind, affecting a non-Israelite attitude, but the doctrine which he develops is penetrated by the Jahvist faith borrowed also from the prophets' oracles. If Osee is the prophet of the divine Love, the author of Ps. LXXX brings to us a religious philosophy of the history of Israel, and the Book of Job, the testimony of a conscience revolting against traditional, but unsatisfactory, solutions, of the problem of retribution. In these three, we are aware of an intellectual work which is preparing the knowledge of future revelations ; the love of God which calls man to possess Him, salvation brought by Christ to mankind, the redemptive value of human suffering united to that of the Incarnate Word.

We would like to consider this work under one particular aspect, of which we have just spoken : retribution.

The absence of any knowledge of another life and the predominance of the community over the individual have had the effect of both making enquiry more difficult and leading to a kind of fruitful revolt ; man's mind was aware of being in an impasse.

Before Ezechiel, retribution was considered as collective. But the individual could not be satisfied with such a solution. He did not expect, if he was a just man in the midst of an evil group, to be involved in the general chastisement, for if so, what was the use of virtue.

With Ezechiel, therefore, individual and earthly retribution is admitted

(Ez., XVIII, 4). But Jeremias had already been shocked by the good fortune of evildoers (Jer., XII, 1). The book of Job, too, rejects that reply.

Some psalmists, while maintaining individual retribution, seem to have seen it as occurring hereafter (Ps. XLIX, 16; LXXIII, 23-28).

Finally, the book of Wisdom is to affirm the immortality of the soul, while the contemporary apocrypha repeat Daniel's statements (XII, 2) and those of the 2nd book of Macchabees (XII, 44) on the resurrection of the body.

It can thus be seen how man's mind, enlightened and directed by the Holy Spirit, collaborates in the discovery of Truth.

### *Pedagogical consequences.*

— The growth of our faith is achieved in us by virtue of the germ placed in our souls on the day of our baptism. We should therefore do well to emphasize the baptismal vocation and the nature of the germ.

— The knowledge of God, although first of all a divine work, cannot be arrived at without an intellectual activity on our part ; Truth must be sought and study is necessary, not in order to answer objections but to obtain positive contact with God Who is Light.

## II. INTELLECTUAL ADHERENCE IS ACCOMPANIED BY A LIVING REALIZATION

This adherence of the mind does not appear as the essential element in the Old Testament. Chronologically the first, it is overtaken by the other : the living realization. Truth is not merely accepted, it is lived.

This is revealed by the study of the chief biblical characters.

For Abraham, to believe in Jahve, the One God, means leaving country and family, to live the adventure of faith. On the point of arriving at the peak of his religious life, he considers offering to God what he holds most dear, his son Isaac.

Moses loses himself in his vocation. Because he believes in Him Who is calling him, he no longer belongs to himself. Up to the last moment he will be the leader of this people, entirely alone and vowed to his hard office of mediator. Moses' faith is inconceivable outside the frame of the Covenant and the long desert marches.

Elias has an extraordinary faith in this God Whom he serves. He demands a miracle in order to prove that Baals do not exist, that Jahve is the One God and that he, Elias, is his authentic emissary. His faith is active.

Isaias draws political consequences even from his faith in Jahve ; God is enough, the alliances with pagan peoples are harmful and quite useless.

Jeremias, in spite of the numerous revolts, sometimes violent ones, of his sensibility, accepts terrible sufferings for Him Who has called him to the prophetic ministry. And if he sometimes asks : " Did it cheat me like some empty water-course, my hope in Thee ? " (XV, 18), he is always conscious of a devouring fire burning in him : " I was worn out with it, and could bear no more " (XX, 9). He firmly believes that Jahve is with him and remains faithful to his vocation.

Under the Seleucid domination, faith meant a heroic testimony : that of blood. Having the choice between death and denial, many Jews will give their lives to remain faithful to their ideal.

If we turn to the doctrinal aspect, the impression we get is the same.

There is no separation between theory and practice. The abstract knowledge of God is unknown to the prophets ; it is always a matter of a living intimacy. We speak of " moral monotheism " to indicate the relation between the dogma of the divine unity and the moral activity which resulted. The possession of the Temple, the Law, the Holy City, although elements of truth, were not enough to arrest the corresponding divine chastisements. For religion is formalist and no longer based on sentiments of faith (Jer., VII, 9-10). Faith, indeed, finds expression above all in the interior life (Osee, VI, 6), and the sacrifice of the altar presupposes contrition and humility of heart (Ps. LI, 19).

The composition of the Book of Chronicles was caused by the wish to view the whole history of the nation from the angle of faith. But above all the post-exilian restoration is the manifestation of this faith in life ; the Jewish people had partly failed in their vocation ; it was not made to be one nation among others, but a religious community, a theocratic State, waiting in trials and tribulations for the ancient promises to be realized. It is in this light that we must understand the history of the five last centuries preceding Christ, the revolts of the Asmonean period and even the Essenian schism.

Speculations will be the privilege of the scribes, those ' sages ' who flourished in the period of judaism. There again we shall see the practical nature of this ' Wisdom ' on which there is so much meditation during the Persian or Greek domination. First of all it is a matter of the practical conduct of life, in which experience plays its part, and still more the imitation of God contemplated in His rule over the world, especially over the chosen people. Sometimes God's plan is not discerned (Job) ; there is nothing then for man but to adore God's holiness and this renunciation is a magnificent act of concrete faith.

This aspect of life stamps the faith of the men of the Old Testament with certain characters, of which we will consider a few.

It appears primarily as a growing plant ; *Faith is progressive.*

In Abraham, this progress is particularly obvious. The faith of this ancestor of Christ manifests itself as an ascending path ending at the summit. At the point of departure, the effort asked of him consists in believing in the unity and the omnipotence of this God Who calls him, at the same time in realizing a social unity — his clan — in which this faith will find its expression in an appropriate worship. The second stage appears when this old man has a son by his servant Agar and may believe that the divine promise is at last fulfilled ; a new effort is then required of him, he has to realize that the servant's son will not inherit the promise. Finally, when Isaac has been born and is a young man, and the Patriarch foresees that descendants more numerous than the stars in heaven and the sand on the seashore, then the divine voice makes itself heard in his heart : “ Take thy son, thine only son, Isaac whom thou lovest, and offer him to me as a holocaust... ” (*Gen.*, XXII, 2). A drama of faith, which still moves us nearly 40 centuries away. Abraham's acceptance is not only the realization in his life of an extraordinary faith which makes him the “ Father of all believers, ” but it is also the peak of his faith.<sup>1</sup>

The broad lines of Abraham's development can be followed, while its details escape us. The history of the chosen people leads us to perceive that the route is not uniformly an ascending one ; there are many backward twists, which are both falls and infidelities. *The route of faith is represented by a broken line.*

The cunning Jacob does not always seem to have kept, especially during his stay at Haran, to the purity of his grandfather's worship (*Gen.*, XXXV, 2). In the same way, the Egyptian education which Moses received surely introduced some pagan elements into his religious life. But research is more interesting and profitable after the Covenant of Sinai. The proposition which Moses transmitted was clear, the acceptance of the Hebrews was unqualified : “ Everything that Jahve tells us, we will do ” (*Ex.*, XIX, 8). From that time until Christ, how does the faith of this people appear to us, before it shines forth ? This faith appears often deficient, with numerous eclipses.

In Moses' absence, we have the incident of the golden calf. It was certainly meant to represent Jahve, but it was a disobedience, a weakness of faith. The murmurings which will be so frequent during the journeying in the desert indicate that the adherence to faith remains in theory, but that it has not passed sufficiently into life and that in practice it is refused when it becomes a burden or requires too great an effort.

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<sup>1</sup> For the details of this progress in Abraham's faith and its characteristics, we may refer to our work : “ Le peuple de l'ancienne Alliance ”, 108-117.

The period of the Judges is one of diminished faith ; there is a general lack of intransigence, a refusal to envisage the absolute. Jahve is not abandoned, but the Hebrews return instinctively to polytheism (the Chanaanians are of the same extraction) or perhaps prudence is their guide (Jahve may be only the God of Sinai).

There is a parenthesis in David's time ; the realization of the theocratic kingdom is accompanied by the transport of the ark to Jerusalem, the beginning of a settled liturgy and a certain enthusiasm for the religious life. Faith is penetrating life.

The period which follows the schism is marked by a great lowering of the standard of faith. Until the destruction of Jerusalem in 586 there are few moments when the kingdom is able to recover itself ; Elias' attempt is made with the vague consent of Achab, but the violent opposition of Jezabel ; Josias' reform does not reach the people's hearts and ends in a fiasco with the king's death at Megiddo (609). On the contrary, a king like Manasse will encourage the introduction of paganism into the Holy Land and it is the kings, too, who originated the idolatry at Samaria.

After the Babylonian exile (586-538) the crisis of faith reaches its height ; the triumph of Babylon, the splendid liturgies of the conqueror, the discouragement of the deportees leads to a split among them, the mass evolving towards formalism or religious indifference, only an élite understanding and accepting suffering.

The return to the Holy Land (537) is, on the contrary, a move of faith. It is God Who is recalling His people, Who destroys the obstacles in their path, Who renews before them the miracles of the Exodus (second part of Isaías). God is the first to be served ; the altar of the holocausts is restored first. The effort is made to set God in the centre of the community which is thus reconstituted. It is because of the lively faith of the repatriated that the help of the Samaritans is refused in the erection of the new walls and marriage with foreigners is proscribed. If the later Prophets speak of negligence in worship, if the social activities still comprise faults, sometimes grave ones, newcomers, especially such as Nehemias and Esdras, renew the Jewish faith and orientate it towards the Kingdom of Jahve. The martyrs of the years 167 and following are witnesses of the strength of a faith which has at last entered into life.

It seems, therefore, that we have in the history of the chosen people long periods in which faith is low, specially between the schism and the return of the captives, and that the five last centuries which follow are a period of profound faith. But an objection then arises : how are we to explain this Judaic faith if the seven preceding centuries have not prepared it ? How did this revolution occur ?

There are two considerations to be made.

If the Jahvist faith appeared incontestably too heavy a burden during the period of the kingdom, if slackening and even apostasy

sometimes threatened to destroy the ancestral faith, we must add that during the darkest hours there was an élite to keep the deposit of faith. Elias always found friends to hide him and help to escape Achab's messengers. Isaias entrusted his oracles to a group of disciples (VIII, 16). Jeremias, morally so isolated, still had Baruch with him and partisans even among the high functionaries of the king. There is therefore a persistent current, whose subterranean waters are ready to spring up at a favourable time. This faith kept by a minority seems to possess an extraordinary amount of force, capable of astonishing efficiency.

The Babylonian exile can be understood in the same light. The chosen people followed a way which was not its own. Living by secular ambition, it was lost. Babylon is the instrument of a providential chastisement as both Jeremias and Ezechiel pointed out. Erased from the map of nations, Israel regains consciousness of its proper vocation and of the worth of its faith. It is doubtless thanks to this suffering in exile that neither one nor the other was lost.

Faith appears as an *adventure*.

Abraham obeyed God's call, but without knowing where he was going (*Heb.*, XI, 8-9). God's promises refer to a future which is, humanly speaking, uncertain.

The exodus from Egypt of those Hebrew tribes more or less in rebellion against Pharaoh is also an adventure. An adventure, too, that Covenant with a God Who showed Himself as exclusive, jealous, exacting, stern in repression. An adventure, those forty years wanderings in the desert, where life is at the mercy of a hidden spring or an unforeseen flight of quails. The conquest of a country whose inhabitants were of an advanced civilization while the conquerors were simple nomads was also an adventure.

What shall we say of that position of a buffer-state between the two great empires of Mesopotamia and Egypt, awaiting the conquest of Alexander and the coming of the Roman legionaries ? It is adventure all along the line of this history, in which God always carries His people on the wings of an eagle and in which Israel's trust is maintained by the sole faith in the God of the Covenant : " You will be My people and I will be your God. "<sup>1</sup>

It is in the sphere of faith that one sees what God did with this hard-headed and stiff-necked people ! In spite of their falls, in spite of their sometimes lamentable history (see St. Stephen's speech in *Acts*, VII), they believe in their mission. Their thinkers were not conscious of having to learn from anyone ; they were great and called to do great things.

This adventure, beginning in a dim light, becomes clearer gradually.

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<sup>1</sup> It is especially in this that the hope of Israel is laid.

Abraham may see a motive of prudence in the command to leave his family ; for a change of religion of such importance, a new clan must be formed. But how can the promised posterity be acquired ? What will be the illustrious child who is promised ? Abraham does not know yet. Isaac will be a light on his way. A day will come when the Patriarch will see " Christ's day " and when this light will fill him with joy, giving him the reason for his faith.

Moses understands what he has to do : deliver the Hebrews from their Egyptian slavery. But where will this beginning of adventure lead him ? He knows from God that he will return to Sinai, but the future is hidden. The signs which Jahve gives him do not go beyond the banks of the Nile. At Sinai, though, the adventure becomes clearer ; if the Hebrews have left Egypt, it is because God wishes to make them His people, through Moses' mediation. If their leader has received a princely education, it is because he must become the Hebrews' lawgiver ; Cades follows Sinai. And Moses slowly begins to understand the inner meaning of this march towards the Promised Land, this long march which begins, is interrupted, begins again, and wearies the most courageous. The conquest of Chanaan is not to be achieved by the generation which has known slavery, clothed in wellbeing, in the land of Gessen ; it has to be carried out by men brought up in the freedom of the desert, hardened to the great heat, the hunger and thirst, which temper souls and bodies.

Above all, the leader realizes more and more that it is not his work, but God's which he is accomplishing, and he acquiesces in being the workman who is useful, but not necessary ; he himself will not lead the Hebrews into the Promised Land.

When Jeremias hears the prophetic call, everything is dark. He tries to escape the Word : " I cannot speak... I am a child..." His fears are soon realized ; he has to cry out, announce violence and devastation ; he will only encounter opposition and ill will. Chastisement becomes a certainty. From the top to the bottom of the social scale, all is sin ; high and low, priests and prophets, all, not excepting the kings, refuse to keep the Covenant and to do penance. Here he is denounced, there he is reproached for predicting misfortune ; a priest strikes him, a prophet contradicts him ; the king tears up the parchment on which Baruch has written his master's oracles. This time the adventure does not clear up and Jeremias will die in the greatest apparent inefficiency.

But if we look closely, we shall discover here and there some less sombre moments ; there is the great tenderness towards God which springs up in Jeremias' heart (XIV, 17-21). From this aspect the horizon lightens, in the midst of inner suffering. The prophet progressively discovers intimacy with God. His faith is purified ; denuded of exterior help — the frequenting of the Temple and participation in the liturgical worship — it rises. The religious life of the seer of Anatoth becomes more interior, he better understands the intimate requirements of God and is directed towards His paternity.

He has come to believe in the invisible efficiency, in spite of the failure

which pursued him to his last day, and the prophet must have seen, beyond his death, how he had orientated the religious life of his people. Afterwards the adventure is luminous ; a man had to discover through his suffering the true nature of the Mosaic Covenant and announce in advance how the chosen people would see their faith expand in the New Covenant (Jer., XXXI).

Finally, this faith leaves man *in his own period.*

When God calls Abraham to the faith, He does not stop the course of natural laws, nor human evolution ; He takes the Patriarch such as he is, in his pagan civilization. The divine action will lead this man to become, in the Chanaanian environment of the XIXth century before our era, a holder and witness of the monotheistic faith. Abraham will be the head of a clan like others, doing justice and defending those who belong to his tribal group, offering God the traditional sacrifices. His faith does not elevate him out of his epoch nor his environment.

It also leaves him to struggle with personal difficulties. In the warfare between Sara and Agar, he appears weak, submitting to the inconveniences of a polygamy which God has not yet forbidden.

Moses, in spite of his magnificent faith, belongs to his time in many ways. The legislation of which he is the promoter has borrowed largely from the different codes of the period. It is monotheism which gives its own mentality to these dispositions, which in themselves are the same as others.

Elias concludes the scene on Carmel, where he revived for a moment the faith of the Israelites, by an order which we think cruel, but which is in accordance with the customs of the times : " Seize the prophets of Baal and let not one of them escape ! " (*I Kings, XVIII, 40*).

What are we to say of the curses and calls for vengeance which we find in a prophet like Jeremias and in numerous Psalms ? It will not be difficult, if we rapidly study the milieu, to find the explanation of similar expressions which shock our christian mentality, but which then seemed perfectly normal.

These are the imperfections which accompany man in his daily life. But there are also in the most outstanding of the biblical characters an influence of their faith which is exercised sometimes in one period, sometimes on the entire history of the chosen people.

Abraham will always remain the great ancestor, he who will receive in his bosom those of his children who have a faith like his own. Moses was the pedagogue who gave the chosen people the necessary education, he with whom Jesus will converse on the day of His Transfiguration as with the premier representative of the Old Covenant. Ahias of Silo will play a political role after the death of Salomon. Elias, Amos, most of the prophets, will consider that their religious duty is to influence the social life of the nation.

Faith does not take man out of his milieu ; there is, on the contrary, a reciprocal influence of the one on the other, man remains so greatly a part of it.

*Pedagogical consequences :*

— The value of our faith will depend not only on the religious knowledge which we possess, but also on the efficacy which it has in our life. Faith is not separated from generosity, that is to say, from Love. In this light we must appreciate the value of our faith ; is it a " received faith " (hereditary), or «conquered» (conviction) ?

— It will be a good thing to guard against discouragement ; our path will not be a straight line, any more than was that of the Hebrews. The essential thing is that it shall mount up. Our march can be more or less slow ; what matters is that we accept the stages as they present themselves.

— We must also insist on the character of adventure which marks the life of faith ; risk appeals to youth. It will be good to show them that God gives Himself to us insofar as we surrender ourselves to Him ; faith is not a matter of mathematical evidence, nor of the calculation of probabilities ; it is the gift of oneself.

## CONCLUSION : CHRIST AND FAITH

In the path of faith, Christ continues an important stage. After an attentive study of the Old Testament, it seems that Christ will be the achievement of all that has been foretold, the midday after the dawn, the reality after the image. Abraham's faith seems now to have attained its object : Christ has come. The community of Israel finds its fulfilment in the Church. The Mosaic law ripens into the christian law. Holiness is a participation in God. The Pharisaic perfection is replaced by the perfection of the Heavenly Father. Above all, the very object of faith — God — is made present by the Incarnation, and salvation is already accomplished by the Redemption. Henceforwards the true temple in which God dwells is the soul of the baptized, who participates in the qualities of child and priest which Jesus possesses fully.

And yet, our journey is not at an end. Christ is Himself an object of faith, being both God and Man. If we read again chapter VI of the Fourth Gospel we see Jesus giving Himself as our food, not only by the Eucharist, but by faith in Him. Eternal life consists

in the knowledge of the Father, but also of Him Whom He has sent (John, XVII). And when Christ requires an essential disposition for a miracle perhaps, it is faith which He mentions. He is also not an end in Himself, He leads to the Father ; He is the Truth and Life, but also the Way. What He tells us of the kingdom, the intimate life of God and the requirements which he asks of His disciples, all is the object of faith.

We thus go along our way, helped by Christ already behind us, assured of final victory, because Christ has already won. The faith is for us a march in the light, towards the total Light. Christ, object of knowledge and love came both to fulfil the revelation of the Old Covenant, and to incite us to make part of our lives the Truth which He brings us and which He is eternally. There is only one answer : "I believe, Lord. Lord, help my unbelief."

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# An Attempt to Bring to Life a Gospel Episode : the Last Supper

by George DELCUVE, S. J.

*International Centre for Studies in Religious Education*<sup>1</sup>

## INTRODUCTION

1. *Circumstances and intention.* — “ We can no longer see Jesus, but instead of evoking His life only by verbal images, we can reconstitute the different scenes with living persons.

“ We can also, still with real people, reconstitute the sequence of events much more easily than with words..”

“ The small child is better able to grasp the action, the succession of events and the part played in them by each person, and can more easily remember their words when he sees them take place before him than when he has to use his imagination. ”<sup>2</sup>

What an experienced catechist states about small children also applies to adolescents and even to adults. Would not the Lord become much more Someone for many people if they watched representations of the Gospel scenes, and better still, if at least sometimes, they relived them themselves to a certain extent ? Would not this concrete experience enable them to share abundantly in the inexhaustible graces of the Saviour’s mysteries ?

It is obvious that the ‘ representations ’ or ‘ celebrations ’ of the same scene will differ according to the age and religious knowledge of the actors, and the object to be achieved, which will be either to form an introduction to a Gospel scene or, on the contrary, to deepen and bring to life previous knowledge. The attempt given in the following pages has been tried with pupils in the sixth Latin form by way of recapitulation. The pupils had studied “ the history

<sup>1</sup> Address : 27, rue de Spa, Brussels, BELGIUM.

<sup>2</sup> Françoise DERKENNE, *Action in the religious education of little children*, *Lumen Vitae*, V (1950), pp. 431-432.

of salvation " up to Jesus' resurrection.<sup>1</sup> On the Wednesday in Holy Week a representation of the Last Supper took place.

2. "*The Eucharistic mystery according to the Gospels.*" — This is the title of an article by the Rev. Fr. Benoit, O. P.<sup>2</sup> who, by making use of exegesis, 'reconstitutes' the Last Supper. We have taken his article as our basis for the identification of the characters and the probable order of events :

- Jesus has pronounced the double benediction of the feast and the wine at the first cup ;
- the guests wash their right hands (at this moment, Jesus washes the feet of His apostles) ;
- first course : the bitter herbs (Jesus announces the betrayal of Judas) ;
- Jesus explains the meaning of the meal, by commenting on the Scriptures ; part of the discourse " after the Supper " comes in here (John, XIV, 1-30 and XVI, 5-33) ;
- Ablution of both hands ;
- Jesus takes the unleavened bread and blesses it : " This is My Body ; "
- the paschal lamb is eaten with bread and herbs ;
- second cup of wine ;
- third cup of wine : " This is My blood ; "
- hymn of thanksgiving (psalms 113-118).

But, more than an historical reconstruction, we look for the *inner meaning* of words and actions. Fr. Benoit expresses it in these words :

- Jesus announces His death ;
- Jesus explains the meaning of His death : expiatory and redemptive ;
- Jesus institutes a sacrament of nourishment.

These are the dominant themes which we wish to emphasize. Historical order and details have been respected as far as possible, but, to avoid confusion and for other reasons easy to guess, we have omitted some particulars : those concerning the traitor, etc. or changed others (for instance, Jesus' place in the middle instead of at the side).

Fr. Benoit places the eating of the paschal lamb between the consecration of the bread and that of the wine and we have followed him. But it would not be difficult to put the two consecrations after

<sup>1</sup> Manual *Jésus-Christ, Lumière du monde* (Casterman) ; Belgian edition, pp. 1-122 ; French edition, pp. 1-151 ; Canadian edition, pp. 1-151.

<sup>2</sup> In *La messe et sa catéchèse*, Paris, Éd. du Cerf, 1947, pp. 15-32.

the eating of the lamb. We must, however, note that as an introduction to the mystery, the first order is advantageous, for the separation of the body and blood, the image of the approaching immolation, is better demonstrated.

3. *The text.* — As a rule, we reproduce the scriptural texts of the Gospels or the Old Testament,<sup>1</sup> with certain necessary additions in similar style. Any of the readings or hymns can be left out at will ; it is for the master to judge whether a part ought to be shortened, and which.

4. *Requisites.* — A room (a small refectory, if possible), a large separate table (for Jesus and His apostles), other tables perpendicular to it (the pupils occupy one side only). That is enough.<sup>2</sup>

5. *An active and prayerful performance.* — It is not a matter of a play being acted by some boys in front of the rest of the class, still less before outsiders. Quite another thing is aimed at : the reliving of a Gospel episode as intimately as possible, through actions, words and singing.

*Active performance.* — In the present case, the ‘functions’ of Jesus and the host will be entrusted to adults. It would seem necessary (at least for the representation of the Last Supper) that a priest should take the part of the former. The master (unless he is acting Jesus) will take the other ; it is more important than would appear at first sight : he has little to say, but he has to prompt a boy or a group with a word or sign at the right moment and must also direct the singing.<sup>3</sup> All the pupils will have parts. The group of ‘apostles’ occupy the principal table, and only they eat and drink if that is being done.<sup>4</sup> The others, sing, read and do the service. There is no

<sup>1</sup> The English translation is that of Mgr Knox with thou altered to ‘you.’

<sup>2</sup> If a more realistic character is required, the pupils can be asked to bring what is needful (which they will gladly do) : a bottle of wine, some cups, herbs (cress or something similar), unleavened bread, a loaf in the shape of a lamb... This will all be put on a small table before the principal one. Each pupil will have a plate. — The cup will be passed round with a cloth and after having wetted his lips, each will wipe the rim of the cup. — For convenience as well as realism, we used, instead of a basin of water, a bowl with a duster (for wiping the dust off their shoes). — Finally, if a priest is representing Jesus, he could be dressed in an amice and alb with a cord round his waist.

<sup>3</sup> If he cannot do this, he will ask a colleague or a boy from a higher form.

<sup>4</sup> In our representation, the cups and plates were passed to all the pupils (37). In this way they were more closely united in the performance, but the result was a

need for rehearsals ;<sup>1</sup> the whole class will be told the nature of the representation<sup>2</sup> and the general order of the actions ; each pupil will be warned when he has to come in and will be given his script.

‘ *Prayerful* ’ performance. — The active performance, which we have described, will help the pupils to ‘ realize ’ the gospel episode. But can we not aim higher ? if the execution contributes to the exercise of the theological virtues, it becomes ‘ active ’ in a deeper sense ; it becomes ‘ prayerful.’ That is our aim. For, if in their material form, the mysteries of Christ belong to the past, the dispositions which inspired them last on. Anachronisms, when taken literally, the pictures of the Primitive painters, who associate the donors and their contemporaries with the life of Jesus, are in reality symbols of a profound truth. *Jesus Christus heri et hodie : ipse et in saecula* (*Heb.*, XIII, 8). With the dispositions of Christ, their communicative virtue remains always actual. And do not let us forget that the living faith disposes each of our pupils to contemplate Christ “ as another himself ” and that baptism has prepared him to share in the dispositions of Christ : *praedestinavit nos conformes fieri*... Especially in the representation of the Last Supper — supreme testimony of the love of Christ for His Father and for men — this aim must never be lost sight of. Another reason for the part of Christ to be played by a priest.

#### I. JESUS ANNOUNCES HIS DEATH

THE HOST. — (*He is standing on the threshold, looking for the Lord’s arrival ; he enters and says :)* Here is the Master ! — Lord, I am not worthy that You should come into my house !

JESUS. — Peace be with you... and with all ! (*Jesus casts a look full of kindness on all.*) (*Peter and John go to meet Him and converse with Him, while leading Him to His place.*)

PETER. — Lord, we have prepared everything as You told us. We have had this yearling lamb killed at the Temple ; it was done with great care

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holding-up of the action. Moreover, some will be slow in passing the basket of bread and the last cup of wine if the figurative nature of the proceedings is not clearly shown by the limitation of the number of those receiving them.

<sup>1</sup> No general rehearsal preceded the representation which we describe. In the morning a small group of pupils — who had the more important roles went to the refectory, where their places were pointed out to them. (The hymns will have been learnt at the singing lessons during the preceding months).

<sup>2</sup> On the one hand, the boys will be clearly told that the priest (if Jesus is represented by a priest) has no intention of consecrating when he says the words : “ *This is my body... This is my blood.* ” On the other hand, they will be prepared for a prayerful performance as will be described later.

so that none of its bones should be broken ; we roasted it in our host's courtyard.

JOHN. — We have bought unleavened bread, like the bread which our fathers brought away with them from Egypt.

PETER. — We have provided bitter herbs to recall the sufferings endured by our ancestors.

JOHN. — We have filled the cups with wine for the thanksgiving.

JESUS. — It is well done. Let us take our places. (*Already, we can observe the manœuvre of two or three of the apostles trying to get nearer Jesus.*)

(*The Master pronounces the ritual benediction over the cup before Him :)*

Blessed be God Who has created this bread and wine ! Take this cup and share it among you. Give thanks to God Who restores our bodies and souls. He watches over us like a shepherd over his lambs.

AN APOSTLE (*in a murmur aside*). — Why is John next the Master ? I am older than he is.

ANOTHER APOSTLE. — I ought to be next the Master !

A THIRD APOSTLE. — No, I ought !

JESUS. — Why do you dispute among yourselves ? “ The kings of the Gentiles lord it over them, and those who rule over them win the name of benefactors. With you it is not to be so ; no difference is to be made, among you, between the greatest and the youngest of all, between him who commands and him who serves. ”<sup>1</sup> (*Jesus rises when saying these words.*)

THE HOST (bewildered). — Look at the Master ! He is taking the basin for the ablutions and is girding Himself with a towel. What is He going to do ? (*Jesus goes to Peter, kneels in front of him, puts the basin down and makes a gesture as if to take hold of the apostle's feet.*)

PETER. — Lord ! What ! You !... You to wash my feet ?...

JESUS. — It is not for you to know, now, what I am doing ; but you will understand it afterwards.

PETER. — I will never let You wash my feet.

JESUS. — If I do not wash you, it means that you have no companionship with me.

PETER. — Then, Lord, wash my hands and my head too, not only my feet.

JESUS. — A man who has bathed does not need to do more than wash the stains from his feet ; he is clean all over. And you are clean now ; only, not all of you. (*Saying this, Jesus goes to the other apostles.*)

THE HOST. — We had great need of this lesson in humility. All of us have sinned ; all of us need the mercy of God and ought to be indulgent and humble in our relationship with others. Remember David's prayer, our Master's ancestor : “ Have mercy on us, Lord for we have sinned ! ”

ALL. — (*All chant some verses of psalm 50<sup>2</sup> ; during this time Jesus kneels*

<sup>1</sup> LUKE, XXII, 25-27.

<sup>2</sup> The number of verses will correspond with the amount of time it is desired to spend over this part.

*before some of the apostles and with the duster wipes their shoes.)*

Refrain : Have mercy, Lord, for we have sinned.

1. Have mercy on me, O God, as thou art ever rich in mercy ; in the abundance of thy compassion, blot out the record of my misdeeds.

2. Wash me clean, cleaner yet, from my guilt, purge me of my sin, the guilt which I freely acknowledge, the sin which is never lost to my sight. Thee only my sins have offended ; thou wast the witness of my wrong-doings.

JESUS. — (*Jesus takes His place at the table again and the chant ends. Two apostles put the dish of bitter herbs before Him.*)

Do you understand what it is I have done to you ?... Which is the greater, the man who sits at table or the man who serves him ? Surely the man who sits at table ? Yet I am here among you as your servant. You hail me as the Master, and the Lord ; and you are right, it is what I am. Why then, if I have washed your feet, I who am the Master and the Lord, you in your turn ought to wash each other's feet ; I have been setting you an example, which will teach you in your turn to do what I have done for you. Believe me, no slave can be greater than his master, no apostle greater than he by whom he was sent. Now that you know this, blessed are you if you perform it.

(*Jesus passes round the dish of bitter herbs.*)

I am not thinking of all of you when I say this, I know who are the men I have chosen ; there is one among you who has nothing in common with me : well, it remains for the passage in Scripture to be fulfilled, “ The man who shared my bread has lifted his heel to trip me up.” I am telling you this now, before it happens, so that when it happens you may believe it was written of me.

THE HOST. — Look how sad the Master has become while speaking these mysterious words. He is passing round the bitter herbs. They recall the sufferings of Israel and at the same time they tell of a supreme trial for our Master.

(*While the plates of herbs are being passed round, two apostles place the paschal lamb and the unleavened bread in front of the Saviour.*)

## II. JESUS TELLS THEM THE MEANING OF HIS DEATH : EXPIATION AND REDEMPTION

JESUS. — Behold the paschal lamb. Now is the time for thanksgiving.

First of all, let us thank God for the creation.

You remember, my little children, that the Scriptures represent the creation as the work of a wonderful artist, who begins by shedding light on his field of action, putting order in the place of chaos, bringing to light great tracts of land and adorning them. In truth, My Father is an almighty artist. He set the great lights in the firmament : the sun, moon and stars. He made the birds which fly in the air and rejoice us with their songs in the spring. He put an abundance of fishes in the sea. He peopled the earth with animals. Finally, He created the king of creation,

Adam, whom He made in His image and likeness. Rise, let us thank Him.<sup>1</sup>

**ALL.** — (*All get up and sing or recite some verses of psalm 94.*)

Come, friends, rejoice we in the Lord's honour ; cry we out for gladness to God, our deliverer ; the first to court his presence with thanksgiving, greet him with a joyful psalm !

A high God is the Lord, a king high above all the gods ; beneath his hand lie the last bounds of earth, his are the mountain peaks ; his the ocean, for who but he created it ? What other power fashioned the dry land ?

**JESUS.** — (*All sit down again : Jesus continues :*) Alas, man replies by ingratitude to the bounty of the Most High. But the love of God is not discouraged. Many centuries after the Fall of Adam and Eve, He called our Father Abraham.

“ Leave thy country behind thee, ” He said to him, “ Leave thy kinsfolk and thy father's home, and come away into a land I will shew thee. Then I will make a great people of thee ; I will bless thee, and make thy name renowned, a name of benediction ; those who bless thee, I will bless those who curse thee, I will curse, and in thee all the races of the world shall find a blessing. ”<sup>2</sup>

God gave His servant and friend a longed-for son, Isaac. In his turn, Isaac had descendants : Esau and Jacob. Famine forced Jacob and his children to look for help from Egypt ; Providence arranged a welcome for them. But a revolution overturned the dynasty which protected them and our fathers were oppressed and reduced to slavery. From the depths of their misery, they implored Yahweh's help.

**ALL.** — (*All chant or recite psalm 129 or part of it.*)

“ Out of the depths I cry to thee, O Lord ; Master, listen to my voice ; let but thy ears be attentive to the voice that calls on thee for pardon. My soul relies on his promise, my soul waits patiently for the Lord. ”

**JESUS.** — God heard the cries of distress of His people, so often unfaithful as all men are. He sent Moses to find Pharaoh and call upon him to let our fathers depart. Pharaoh refused. God struck Egypt with ten plagues. Before the last, He ordered our fathers to prepare for their departure. They had to sacrifice a lamb for each family, rub its blood on the lintel of the door, roast the lamb and eat it with unleavened bread. They did so. While they were eating, the destroying angel *passed*, only sparing the houses marked with the blood of the lamb. The first-born of the Egyptians died, touched by the plague. After this disaster, Pharaoh allowed our fathers to leave the country. And our fathers passed out of Egypt, first in the wilderness, where God was their shepherd and concluded with them a *Covenant* sealed by the blood of victims, then in the Promised Land. This was a great *deliverance*.

<sup>1</sup> If preferred, the partial recitation of psalm 94 can be omitted and the rest of Jesus' discourse can follow immediately.

<sup>2</sup> *Genesis*, XII, 1-3.

Installed in the Land of Chanaan, our fathers continually fell back into sin. To save them from this evil, the worst of all, God allowed a great trial to fall upon them. The Babylonians conquered Jerusalem and the brave men were taken into exile. Then, as before in Egypt, they implored God to come to their aid, and, once again, He delivered them and brought them back to the Promised Land. Let us sing a hymn of thanksgiving to Him.

ALL. — (*All chant or recite the whole of psalm 125 or a part of it:*)

“ The men who are sowing in tears will reap, one day, with joy.

When the Lord gave back Sion her banished sons, we were like men refreshed ; in every mouth was laughter, joy was on every tongue. ”

JESUS. — My little children, the passage from Egypt into the Promised Land, the return from Babylon to Jerusalem, were great *passages*, great *Passovers*. Now, I Myself am to accomplish a *passage* still greater : I am going to *pass from this world to My Father*.

The *Covenant* which Yahweh concluded with Israel at Sinai, the *Covenant* to which our fathers were often unfaithful, announced and prepared for the new and eternal *Covenant*, foretold by the prophets.

But in order to seal this perfect *Covenant*, there must be a perfect sacrifice, a sacrifice of love. Also, the paschal *lamb* which you see before Me is itself only an image. I told you at the beginning of this meal that I was among you like a servant : I am your servant, I am, still more, My Father’s servant. Know that at this moment is being fulfilled what you read in the Scriptures. (*Turning to an apostle or disciple :*) <sup>1</sup> Read in Isaias the prophecy concerning the Servant of Yahweh.

AN APOSTLE OR DISCIPLE. — (*He reads slowly and in a sympathetic voice :*)

“ And now, here is my servant, to whom I grant protection, the man of my choice, greatly beloved. My spirit rests upon him, and he will proclaim right order among the Gentiles. He will not be contentious or a lover of faction ; none shall hear his voice in the streets. He will not snap the staff that is already crushed, or put out the wick that still smoulders. ”

JESUS. — Listen to what follows : this servant which God loves will not be spared. He will suffer to expiate the sins of men.

AN APOSTLE OR ANOTHER. — (*He reads slowly and sadly :*) <sup>1</sup>

“ Here is one despised, left out of all human reckoning ; bowed with misery, and no stranger to weakness ; how should we recognize that face ? How should we take any account of him, a man so despised ? Our weakness, and it was he who carried the weight of it, our miseries, and it was he who bore them. A leper, so we thought of him, a man God had smitten and brought low ; and all the while it was for our sins he was wounded, it was guilt of ours crushed him down ; on him the punishment fell that brought us peace, by his bruises we were healed. Strayed sheep all of us, each following his own path ; and God laid on his shoulders our guilt, the guilt of

<sup>1</sup> The texts can be read either by the apostles or by others representing the disciples (if it is desired to bring those into the action who are not seated at the Lord’s table).

us all. Sheep led away to the slaughter-house, lamb that stands dumb while it is shorn ; no word from him."

JESUS. — This prophecy must not sadden you. My suffering will not be in vain ; it will save many men. When I shall be lifted up from the earth, I shall attract all men to myself.

A THIRD APOSTLE OR ANOTHER. — His life laid down for guilt's atoning, he shall yet be rewarded ; father of a long posterity, instrument of the divine purpose ; for all his heart's anguish, rewarded in full. The Just One, my servant ; many shall he claim for his own, win their acquittal, on his shoulders bearing their guilt.<sup>1</sup>

JESUS. — My little children, I am the Lamb that takes away the sins of men, justify many and reconcile them with the Father. You can guess I have longed and longed to share this paschal meal with you before my passion ; I tell you, I shall not eat it again, till it finds its fulfilment in the kingdom of God.<sup>2</sup>

Do not let your heart be distressed ; as you have faith in God, have faith in me. There are many dwelling-places in my Father's house ; otherwise, should I have said to you, I am going away to prepare a home for you ? And though I do go away, to prepare you a home, I am coming back ; and then I will take you to myself, so that you too may be where I am. And now you know where it is I am going ; and you know the way there.

THOMAS. — But, Lord, we do not know where you are going ; how are we to know the way there ?

JESUS. — I am the way ; I am truth and life ; nobody can come to the Father, except through me. If you had learned to recognize me, you would have learned to recognize my Father too. From now onwards you are to recognize him ; you have seen him.

PHILIP. — Lord, let us see the Father ; that is all we ask.

JESUS. — What, Philip, here am I, who have been all this while in your company ; have you not learned to recognize me yet ? Whoever has seen me, has seen the Father ; what do you mean by saying, Let us see the Father ? Do you not believe that I am in the Father, and the Father is in me ? The words I speak to you are not my own words ; and the Father, who dwells continually in me, achieves in me his own acts of power. If you cannot trust my word, when I tell you that I am in the Father, and the Father is in me, let these powerful acts themselves be my warrant. It is to my Father I am going : and whatever request you make of the Father in my name, I will grant.

If you have any love for me, you must keep the commandments which I give you ; and then I will ask the Father, and he will give you another to befriend you, one who is to dwell continually with you for ever. It is the truth-giving Spirit... I will not leave you friendless ; I am coming to you. It is only a little while now, before the world is to see me no more ;

<sup>1</sup> ISAIAS, XLII, 1-3 ; LIII, 1-11.

<sup>2</sup> LUKE, XXII, 15-16.

but you can see me, because I live on, and you too will have life. When that day comes, you will learn for yourselves that I am in my Father, and you are in me, and I am in you.

The man who loves me is the man who keeps the commandments he has from me ; and he who loves me will win my Father's love, and I too will love him, and will reveal myself to him.

JUDE. — But, Lord, here is something different. According to what You have before said, You will one day show Yourself in a startling manner to the world. And now You say that You will show Yourself to us and not to the world.

JESUS. — Jude, you must understand what I mean. I say that if a man has any love for me, he will be true to my word ; and then he will win my Father's love, and we will both come to him, and make our continual abode with him ; whereas the man who has no love for me, lets my sayings pass him by.

And now I bid you farewell ; peace is my bequest to you, and the peace which I give you is mine to give ; I do not give peace as the world gives it. Do not let your heart be distressed at the thought that I am leaving you ; we shall meet again : and then your hearts will be glad ; and your gladness will be one which nobody can take away from you. When that day comes, you will not need to ask anything of me. Believe me, you have only to make any request of the Father in my name, and he will grant it to you, because the Father himself is your friend, since you have become my friends, and have learned to believe that I came from God. It was from the Father I came out, when I entered the world, and now I am leaving the world, and going on my way to the Father.

### III. JESUS INSTITUTES THE SACRIFICIAL MEMORIAL OF HIS PASSION AND A SACRAMENT WHICH IS NOURISHMENT

#### *I. Jesus consecrates the bread.*

THE HOST. — The Master tells us that He is returning to His Father and, in spite of that, He wishes to remain with us. He rises ; let us rise also.

JESUS. — (*Jesus, standing, takes the bread, raises His eyes to Heaven and says :*) Father, I give thanks to Thee ; I have fulfilled Thy will and remained in Thy love. Now, I sacrifice Myself for those whom Thou hast given Me, so that they also may be consecrated in truth.

This is My Body given for you. Take, eat and do this in remembrance of Me. (*Jesus passes round a basket containing the pieces of bread*).

THE HOST. — See how in advance our Saviour offers Himself as a victim for the sins of the world. Let us contemplate Him.

PETER. — Master, now we understand better the mysterious words which You spoke at Caphernaum : “ Believe me when I tell you this ; the bread that comes from heaven is not what Moses gave you. The real bread from heaven is given only by my Father. God's gift of bread comes down from heaven and gives life to the whole world. ”

**ANOTHER APOSTLE.** — And : “ It is I who am the bread of life ; he who comes to me will never be hungry, he who has faith in me will never know thirst... ”

**A THIRD APOSTLE.** — And again : “ This is the will of him who sent me, that all those who believe in the Son when they see him should enjoy eternal life ; I am to raise them up at the last day. ”

**A FOURTH APOSTLE.** — Master, You added, “ My flesh is real food, my blood is real drink. He who eats my flesh and drinks my blood, lives continually in me, and I in him. ”

**A FIFTH APOSTLE.** — You also said, “ As I live because of the Father, the living Father who has sent me, so he who eats me will live, in his turn, because of me. ”

**THE HOST.** — So the prophetic words of the Master are fulfilled. By this communion, He unites us to Himself, He takes us with Him at the moment when He *passes* from this world to His Father, in offering His life for love of the Father and of all men.

## 2. *The Paschal Lamb.*

**JESUS.** — Now, let us continue the prescribed meal ; let us eat the paschal lamb, the image of my body which you have just received. For we must fulfil perfectly everything that is laid down by the Law.

*(Jesus passes round the paschal lamb and a dish of herbs ; next, the second cup if required).*

**JESUS.** — *(Addressing an apostle or disciple) :* Take the Scriptures and read the Law.

**AN APOSTLE OR DISCIPLE.** — Moses said to the elders of Israel : “ Set about choosing victims for each family to immolate at the paschal feast. Take bunches of hyssop, too, and dip them in the blood which stands at your doors, and smear it over the doorway, lintel and jambs alike. None of you must cross the threshold of his house till morning comes. The Lord will pass on his way smiting down the Egyptians, and when he sees the blood on the lintel and the jambs of a doorway he will pass by that house, and will not let the destroying angels enter your homes to do them injury. And this commandment is to be kept as an observance by you and your sons for ever. When you reach the land which the Lord will give you in accordance with his promise, you are to keep these ceremonies alive ; and if your children ask, What is the meaning of this rite ? then you shall tell them, This is the victim that marked the Lord’s passing-by, when he passed by the houses of the Israelites in Egypt, smiting only the Egyptians, and leaving our homes exempt. ”

**JESUS.** — *(Addressing another apostle or disciple:) Read the account in Scripture of the deliverance of our fathers and the Covenant which Yahweh made with them.*

**ANOTHER APOSTLE OR DISCIPLE.** — When our fathers had crossed the Red Sea and come to Sinai, God said to Moses : “ Do thou and Aaron and Nadab and Abiu, with seventy elders of Israel, come up to meet the Lord, and worship from afar. Only Moses must enter the Lord’s presence, the rest are not to draw near, and none of the people are to come up with him. ”

So Moses went and told the people all the Lord had said, all the commands he had given ; and the whole people answered with one voice, " We will do all that the Lord has bidden us. "

Then Moses committed everything the Lord had said to writing ; and when he rose next morning, he built an altar close to the spurs of the mountain, with twelve inscriptions answering to the twelve tribes of Israel. And he directed some of the younger Israelites to make burnt-sacrifice there and bring peace-offerings to the Lord, with bullocks for their victims. After this Moses took half of the blood, and set it aside in bowls ; the other half he poured out on the altar. Then he took up the book in which the covenant was inscribed, and read it aloud to the people. " We will do all the Lord has bidden us, " said they ; we promise obedience ; and Moses took the blood and sprinkled it over the people, crying out, " Here is the blood of the covenant which the Lord makes with you, in accordance with all these words of his. "

### 3. Jesus consecrates the wine.

**THE HOST.** — (*Jesus has asked for another cup of wine.*) The meal is over. But look. The Master has asked for a third cup of wine, and He is rising as He did when He consecrated the bread. Let us also rise.

**JESUS.** — This is My blood, the blood of the new testament, shed for you and for many for the remission of sins. (*Jesus sits down and passes round the cup.*)

**AN APOSTLE.** — Master, we understand better now what You said : " He who drinks My blood lives continually in me and I in him... I am the vine, you are its branches ; the branch that does not live on in the vine can yield no fruit of itself ; no more can you, if you do not live on in me. I am the vine, you are its branches ; if a man lives on in me, and I in him, then he will yield abundant fruit... My Father's name has been glorified, if you yield abundant fruit, and prove yourselves my disciples. "

### 4. Jesus prays for unity. The hymn of thanksgiving. Exit.

**JESUS.** — (*He gets up ; all do the same.*) Father, the time has come ; give glory now to thy Son, that thy Son may give the glory to thee. Thou hast put him in authority over all mankind, to bring eternal life to all those thou hast entrusted to him. I have exalted thy glory on earth, by achieving the task which thou gavest me to do ; now, Father, do thou exalt me at thy own side, in that glory which I had with thee before the world began. I have made thy name known to the men whom thou hast entrusted to me, chosen out of the world. They belonged to thee, and have become mine through thy gift, and they have kept true to thy word. Now they have learned to recognize all the gifts thou gavest me as coming from thee ; I have given them the message which thou gavest to me, and they, receiving

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<sup>1</sup> *Exodus*, XXIV, 1-8.

it, recognized it for truth that I came from thee, and found faith to believe that it was thou who didst send me. It is for these I pray ; I am not praying for the world, but for those whom thou hast entrusted to me ; they belong to thee ; as all I have is thine, and all thou hast is mine ; and in them my glory is achieved.

It is not only for them that I pray ; I pray for those who are to find faith in me through their word ; that they may all be one ; that they too may be one in us, as thou Father, art in me, and I in thee ; so that the world may come to believe that it is thou who hast sent me.

**ALL.** — (*All present rise and chant or recite some verses of psalm 135:*) Give thanks to the Lord for his goodness, his mercy is eternal ; Eternal his mercy, who does great deeds as none else can !

**JESUS.** — One is coming, who has power over the world, but no hold over me. No, but the world must be convinced that I love the Father, and act only as the Father has commanded me to act. Rise up, we must be going on our way.

### EPILOGUE

Following the priest, the class went to the chapel. This visit to the Blessed Sacrament began with an act of faith in the Real Presence. The priest had reminded them that the true ‘re-presentation’ of the Last Supper is the Mass, and, in a few words, had prepared for the feast of Holy Thursday.

Only God knows what spiritual profit resulted from this ‘celebration.’ The impression seemed to be a deep one.

It may be permitted us to think that a similar representation helps to ‘re-live’ the Last Supper : the facts — separate in the gospel narratives — are linked up ; the event is reconstituted, its deep meaning elucidated. It may also contribute to a better understanding of the Mass ; it prepares for a more conscious participation in the holy sacrifice : memorial of the Passion, the ‘passing’ always actual of the Lord who brings in His offering to His Father, the generations which succeed one another until He comes again. A light is thrown on the structure of the Mass : exercise of humility (washing of the feet — confiteor), the catechetical part : teaching and hymn (Christ places His death in the context of the history of salvation — Mass of the catechumens), offering of the sacrifice and communion.

No doubt, such elaborate ‘representations’ can only be occasional. But — and we would insist on this in conclusion — many episodes in the gospels can be relived in a very simple way in the class itself. It is enough, in the reading of a gospel passage, to give out the ‘roles’ as the liturgy does in the chanting of the Passion in the course of Holy Week. However, it is always necessary to ensure that the execution must be an active one in the most profound sense of the word : that of prayer.

# Towards a Development of Faith by Means of Liturgical Life

by H. M. M. FORTMANN,

*Chaplain to the General Council for Dutch Catholic Youth,  
Editor of the review 'Dux'<sup>1</sup>*

In the Apostolical Constitution "Divini cultus," Pius XI recalled the close connection between the liturgy and faith.

"The liturgy," he wrote, "is most certainly a holy thing. By it in fact, we are raised and united to God, *we bear witness to our faith* and we acquit ourselves of a sacred duty with regard as much to benefits received as to calling unceasingly for help. Hence, dogma and liturgy are intimately united as are also Christian worship and the sanctification of the people. Celestine I considered that the rule of faith is found expressed in the venerable formulae of the liturgy; and said, *Legem credendi lex statuat supplicandi.*"<sup>2</sup>

Every teacher who is anxious to develop faith among adolescents (as also among children and adults) will naturally ask himself if our young people do actually find in the liturgy, not only the occasion of giving expression to their faith, but also and chiefly, the help

<sup>1</sup> Born on the 15th June 1912. After having been ordained, H. M. M. FORTMANN studied classics and experimental psychology. His thesis for the doctorate was entitled *Aandachtig bidden, een psychologische studie*. The Abbé FORTMANN was engaged in the parochial ministry in the north of the country for four years (1943-1947). In 1947 he was appointed as chaplain to the general Council for Dutch Catholic Youth and became editor of 'Dux.' He has published numerous important articles, especially in that review.

<sup>2</sup> AAS, 21 (1929), 33. Quoted by Karl FEDERER, *Liturgie und Glaube. Eine theologisch-geschichtliche Untersuchung*, Paulusverlag, 1950, p. 128.

K. FEDERER's book is a penetrating study of the meaning of the formula 'Legem credendi lex statuat supplicandi' and the relations between the liturgy and faith. From his conclusions we take the phrase following which applies to our point of view: "Die Liturgie ist aber nicht bloss Bekenntnis des unfehlbaren Glaubens der Gesamtkirche; sie ist auch mit und neben dem Lehramt — also dem sichtbaren, aktiven Faktor im Glauben der Kirche — Trägerin und Zeugin der Tradition," pp. 125-126.

which they need. If his question receives a mainly negative reply, he will try to find an explanation in order to improve the situation.

When we observe the reactions of youth in the course of liturgical manifestations, we receive the impression that the liturgical movement — which has certainly arrived at splendid results — meets a certain resistance on their part. This cannot only be attributed to lack of understanding of difficult texts, or ignorance of Latin, or again to an insufficient theoretical knowledge of the structure or meaning of the Mass or the cycles of the liturgical year, nor even to the negligence or haste which sometimes characterize the celebrations. All these things may have a certain influence and play a capital part in practice. But more than that is involved. This state of things can be put down to other causes, which may provisionally be defined as follows : young people who are practising their faith live in another world. *Between the world of the liturgy, between the attitude of the faith which finds its expression in the liturgy and the attitude of youth there is a yawning chasm* which present day methods of liturgical training do not span.

Let us look back on the path followed by the liturgical movement down to our days ; many useful ideas have been disseminated among young believers. The missal has been widely brought into use ; liturgy is taught in all the Catholic primary and middle schools. The meaning of Mass and the sacraments is taught with patience and perseverance. Priests have a thorough knowledge of the historical evolution of the liturgy, and the specialized reviews display an impressive amount of learning.

The moment has perhaps arrived for pushing our investigations further and asking ourselves to what we must attribute the mediocre success which has been obtained after so much effort. For the fact is there, indisputably ; there is a hitch somewhere.

## I. WHY DOES NOT THE LITURGY NOURISH THE FAITH OF YOUNG PEOPLE TO A GREATER DEGREE ?

### i. *Young people no longer appreciate the symbolism of things.*

Must we attribute this state of things to their age ? To a certain extent, yes. But it seems to us that the crux of the problem lies in the fact that the creators of the Roman liturgy — among whom we count the sacred authors of the Old and New Testaments —

thought in symbols, which we no longer do. In his daily life, man will always spontaneously make use of symbols and signs. He will always express admiration and love by means of kisses and flowers ; his ideals and dignities by decorations and honorary distinctions ; his emotions by poetical images. But what we have in a large measure lost is the faculty of creating and experiencing a *religious symbolism*. Now, in the liturgy we are constantly coming across this principle : things, objects, stories in the Old and New Testament, the gestures, attitudes, even the people themselves, have a symbolic meaning. They are not there for themselves, they are not only themselves, but they raise the contemplative mind to higher spheres. They are symbols, signs, images, allegories.

What, then, is a symbol ? It is the exterior, visible veil, behind which lies hidden another reality. This reality is partially revealed by the symbol, but is also partly concealed by it. The vase contains, 'envelops' the balm, we only perceive the perfume. The man who sees a symbol in a person or an object discovers a profounder, greater reality than the 'material envelope' which is obvious to his senses. The material thing possesses its own tangible reality, accessible to all, but it also contains a deeper one to which it alludes and which one has to 'read' in it. Two worlds, two realities meet in a symbol. The Greek word 'sum-ballein' (throw together) which is the etymological origin of 'symbol,' makes this clear.

That is why knowledge through symbols is a dynamic knowledge, which does not stop at the material object, but which tends to penetrate its hidden meaning. That is also why knowledge by means of symbols is sometimes, for our limited intelligence, so much more fecund and living than knowledge based on definitions ; it incites man's mind to sense the presence of a mystery, to look for 'the other meaning.' A knowledge such as this, imperfect though it may be, is none the less full of great affective potentiality. It evokes worlds which, without being entirely revealed, are suggested.

Our minds need clearcut ideas, and this clarity is productive of the highest joys. But the clear idea and the direct word do not always possess the impulsive strength which emanates from the symbol. It is precisely by this mixture of shadows and concrete tangibility that the symbol sets the living forces of the soul in movement. Flowers speak louder than words ; comparisons are more attractive than theories. That is why the symbol is especially indispensable to youth. To try to explain everything causes weariness, satiety, boredom and risks the destruction of the taste for mystery. This is all the more true when the reality is so transcendent that it is not susceptible of being explained except by symbols. Our conceptual knowledge is a true one and worthy of trust, but is incomplete, and for that reason cannot do without those things to which it refers.

The symbolism of an object depends primarily on the dispositions of him who contemplates it, on the mind which does not consider facts such as they are, but sees in them the expression of something unknown as well. Thus,

what is a symbol for one, is not necessarily so for another. That is why symbolism is par excellence the poet's domain, for he sees in them another world beyond cold reality.

Symbolism plays a very important part in *religion*, which, by definition, has relations with the ineffable. We will not linger over natural religions. It is not an exaggeration to say that in virtue of the Christian doctrine on the *creation*, according to which the Father created in and by the Son, all things have become signs, transparencies, allegories.

They depend on their fundamental origin, not only as the effect depends on its efficient cause, but also as the artistic work depends on the model and the conception of the artist. They find their exemplary cause in the Son. All is made in His image and is His imprint and likeness. The Son is "the first-born of all creation. All is created by Him, in Him, for Him." (*Colossians*, I, 15-17). "Everything that is, is more than it is," Guardini says in *The End of the New Times*. Each event signifies more than a simple accomplishment. Everything connotes a relationship with what is above or behind. It is there that each thing finds its achievement. To deny this principle is to precipitate realities into the void, to take away their meaning; they can no longer convince us.

Everything evokes the memory of the Son. The liturgy does not hinder us from looking at all things in Him. Far from it. We shall never penetrate the spirit of the liturgy if we lose sight of the fact that everything borrows from Him not only its existence, but also its essence. Already the sole fact of divine creation is a justification of the manner in which the liturgy makes use of material things and the attitude which it adopts in consequence, when it protests against unilateral spirituality, tending to reduce religious life to a pure matter of spirit.

Moreover, there is the *Incarnation*, by which the Son was made man and by which the entire world was 'consecrated' (Roman Martyrology for Christmas Eve).

Even admitting that matter has ever been unworthy of God, it is no longer so. On the contrary, it has become a sign and symbol in an absolutely new manner. God envelops Himself in matter, becomes visible in it, hides Himself in it. He who believes in Him says: "You are the Son of the living God," and he who does not believe in Him: "Is not this the son of Joseph the carpenter?" So Christ is Himself the first sacrament. One might even say: the symbol of God, if one does not mean something unreal by that. Christ is a sacred Sign, which reveals and hides the reality at the same time. God has entered the world. He accomplishes His works in it, and they are always signs and symbols of His Kingdom. These signs are not to be taken in a purely subjective way; quite the contrary, they are full of reality and are dispensers of grace.

" His works had a meaning ; as sacramental actions, they ' signified ' something while bestowing it ; or again, they dispensed a gift while signifying something else. While they bestowed something visible, they suggested something which was invisible ; they were symbols and facts at the same time, and even sometimes silent parables, such as the figtree which was rendered sterile by a curse. Christ Himself attached the healing of the body to the conversion of the heart by a single phrase. The paralytic picks up his bed and walks, thereby proving that the rigour of sin has disappeared. The blind man given back his sight will sin no more. The miraculous draught of fishes tells us of the divine Fisher of men and the nets holding fast their captures, of divine grace. The meal in the desert reminds us of the manna of old and prefigures the new faith, by which we nourish our eternal life. This meal took place on the eve of the great discourse in the synagogue in Capharnaum, by which the bread from heaven is promised us. "<sup>1</sup>

In this way His visible actions became active signs and symbols.

Is it not in the logical order of the divine plan — which willed the Incarnation — to link the continuation of the Kingdom to tangible realities, which contain and signify a deeper reality : the Church and the sacraments ?

That which the poets have always known ; the symbolic function of things, which the human mind spontaneously produces when its faculties of knowledge and expression fail, becomes, in an almost normal way, but not without divine intervention, an active force. The symbol is henceforth more than a sign ; it contains and dispenses grace, gives a divine force. The sign has become a sacrament.

This principle is only enlarged and applied by the *liturgy*. In truth, it cannot raise to the dignity of sacrament more symbols than the Saviour permitted. But it can enrich and amplify the suggestive power of the symbol.

It can transfigure, thanks to the splendour of the faith, the thousand and one things which man uses in his daily life : the stable, the kneading trough, the school, the earth, water and fire, the fireplug, the aeroplane — and in this way bring out the deep meaning of these realities. It applies this maxim : " There is more in you than meets the eye. " The elements speak an eloquent language for those who can hear with recollection and faith. *Lapides clamabunt.*

The liturgy can take other objects from their secular use : the candle, the incense, ashes, and especially water and fire, to put them to the exclusive service of the contemplative and believing soul. The candles are not lighted on the altar because we could not see without them, but because they help us to realize what it means to burn, to be inwardly illuminated. The succes-

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<sup>1</sup> F. VAN DER MEER, *Catechismus*, Het Spectrum, p. 183.

sion of the seasons, the rhythm of day and night, the sun, darkness, life and death are more than natural phenomena ; in them there is a more intense light, the reminder of more profound darkness. Christ is the Life, the Sun of the world and he who turns away from Him is plunged in a more opaque darkness than the man who walks in the night. That is why the liturgy respects natural phenomena. It celebrates the birth of the Light of the world on the day on which the sun begins its annual course. The resurrection takes place after the first new moon of spring, on the threshold of summer. Every morning, it salutes the rising sun as the *Oriens ex alto* and on Saturday evening the setting with *Jam sol recedit igneus*. It asks Him, the *Lux perennis*, to shed His light in our hearts. A "theology of earthly things" has been spoken of. The liturgy is precisely 'the living theology' of these same things, the theology which is real, the symbolic representation of what is taught.

We have said that the liturgy 'enlarges' the principle of symbolism. We could as well and even better have said that *Holy Scripture* itself has done so. The Bible sees in everything symbols, signs, made active by divine institution or by the intention of him who uses them and communal prayer, thus becoming the vehicle of ineffable realities.

With a group of young people search might be made for the meaning given to water in the Testaments, both Old and New. Water is the source of fecundity, rather than for purification and the quenching of thirst. This would be a far more efficacious introduction to the intentions of the liturgy than that which the handbooks of the beginning of the century, still in frequent use, imparted to us. We may note that reference is always made to the natural and original meaning of things. The Bible incites us to see a profound parallelism between the natural order and the supernatural. That is why it is easy, in one way, to introduce young people to the spirit of the liturgy (with some exceptions which we will deal with later on), because the meaning of things, such as the liturgy proposes to us, strikes them as soon as they have been taught to open their eyes. Violence is not done to nature, and the great symbols, the oldest ones, directly taken from the Bible, are clear and do not need the slightest 'explanation.' Their meaning should not be taught, it ought to be discovered.

When one reads the Bible with the intention of discovering what it says about human things — marriage, sickness, war, commerce and taxation, but also the rock, the seed, fishing net and wild flowers — one is struck by its immense wealth, one feels it to be so close to human life, one realizes that it does not hesitate to mention the most familiar things. It deals with children's games as with household problems where every farthing has its value, with the late and inopportune visit of a tiresome neighbour, with the glass of cold water offered in the summer's heat. There is here no question of literary researches nor of anaemic allegories which could easily be replaced by a less flowery language. All this suggests a world of contacts between God and men.

Jesus speaks in parables, not for the sake of clarity, for all were not meant to receive the explanation, but because events and human facts have their mission of sharpening the wits of the faithful and of leading them to their source.

Things have therefore their deep meaning. They are symbols. Why do not the young (and also their elders) realize this symbolism? Why do they remain impervious to this conception of the world? Is it because the Bible is very ancient, because the liturgical symbols have their roots in an outworn civilization? In some cases it might be so. Certain symbols which date from the Middle Ages (the term allegory seems more adequate) no longer strike our imagination. Think for instance of the meaning given to the priestly vestments. Oil also, can give rise to some difficulties. It played a different part in former ages than in our day. It no longer suggests to our minds the idea of unction, of curative virtues, of wealth, but makes us think of machines, fats and chemical products of all kinds. It would be interesting to make a detailed comparison between the use to which oil and unguents are put in Bible times and in our own. However, we think that most of the chief symbols have a general human significance and the lack of receptivity shown by modern youth must not be attributed to the cause of which we have just been speaking.

It seems to us to be preferable to find the cause in the fact that youth of today has simply not learnt to 'think' in a Christian way of these human things. In the last century theology perhaps attached too little importance to earthly things and did not sufficiently cast upon them the light which is shed by the Incarnation. And when young people had learnt something of the liturgical symbolism, this had been achieved in an unfortunate way, by answering such questions as, "What do the pillars of the church mean?" They had to learn stereotyped answers by heart and no one attempted to teach them by means of their eyes and their experience what a column really is.

This comprehension was equally lacking to the previous generation. An excessive spirituality has for a considerable time impoverished religious life. We must also not lose sight of the fact that, on the other hand, modern life leaves no place for a religious conception of nature. Our period is realistic; it appreciates things according to their utility, their economic value, or their scientific composition. The schoolboy learns that water is H<sub>2</sub>O and contains an infinite quantity of microbes. This is in no way contrary to the symbolism of the preface for the benediction of baptismal fonts,

which sees fecundity and purification in water. On the contrary, our greater knowledge of nature opens up vaster horizons for us in the sphere of religious instruction. But so few efforts have been made in this direction, at least in schools. Nature has partly delivered up her secrets to us and young people are accustomed to see in her a force which can be mastered thanks to scientific formulae, rather than a mysterious world (which she still is), closely linked up with our own life and the divine plan for our salvation. If I am not mistaken, the greatest liturgists of our day, Guardini and Doncoeur, are pleading for a return, not to romanticism, but to our efforts to perceive mystery and mystique in nature.

*2. Youth no longer perceives the symbolism  
of the history of salvation.*

We are also aware of symbolism in the manner in which the liturgy and the New Testament interpret the historical facts of the Redemption. In *Les questions paroissiales et liturgiques*,<sup>1</sup> Dom Capelle complains that the faith and the catholicism of youth is different from the catholicism of the liturgy: "Our schoolboys' religion seems to me to exist in a different atmosphere." Is this so astonishing? The spiritual life of us who are older, is it not carried on in a different rhythm from that of the liturgy?

The liturgy does not make use of bizarre metaphors but rejoices in the fulfilment of symbols. The Old Testament is accomplished in the New. He who does not understand the Old cannot comprehend the New.

The Old Testament, that chaos of enigmas, becomes simple when read in the light of Christ.<sup>2</sup> The Paschal liturgy is not only full of allusions to the Old Testament, but it is founded on the principle that everything which preceded Christ is a prefiguration of the fulness of time. It must be so, because the Lord Himself announced His coming. He is, indeed, the fulfilment of the prophecies and the key to the Old Testament. "He Himself quoted the prophecies, sometimes attributing to them the meaning generally admitted, sometimes giving them a higher interpretation, and revealed by Him for the first time. He makes His own the grand story of the book of Jonas and shows it as a prefiguration of His Resurrection, a prefiguration which later became one of the splendours of Christian funerary art in the first centuries. The inscrutable dialogues between Jahweh and his King in the psalms and

<sup>1</sup> May / June 1951, p. 108.

<sup>2</sup> F. VAN DER MEER, *Catechismus*, p. 184.

the prophets become in His mouth conversations between the Father and the Son. He demonstrated without words how in His Person the antitheses were resumed which opposed the earthly king of the psalmist and the prophets to the man of sorrows of Isaías. All the old misunderstandings, all the narrow interpretations, are revealed as fugitive lights on this paradoxical divine silhouette.”<sup>1</sup>

Christ’s own miracles play a similarly symbolical part in the liturgy. The ancient Church always took the miracles as signs in a double sense ; on the one hand, as works of the Almighty and signs of divinity, and on the other as symbols or at least as allusions to the mysteries of the Kingdom. They could not see the widow of Nain without thinking of holy Church our mother, rejoicing in the resurrection of her Son. At the bedside of the daughter of Jairus and by Lazarus’ tomb, they thought less of the person raised from the dead than of the Resurrection at the Last Day and Christ’s words : “ I am the Resurrection and the Life.” When He gave sight to the blind they evoked the enlightenment of Baptism and when the paralytic got up and began to walk, they had before their eyes the deliverance by absolution and the second pardon of sins. The wine of Cana, the multiplication of bread and the meal on the shores of the lake after the resurrection reminded them of the Eucharist. The pool of Bethsaida, the Jordan, the lake of the miraculous draught of fishes, recalled Baptism.

In order to realize to what extent the liturgy lives by this symbolism, how it searched the Scriptures and made generous use of all the events, not only in the manner of a teacher calling upon allegories to explain difficult things and illustrate abstract truths, but like the poet who raises the veil to reveal the inner meaning, it is enough to open the Roman Ritual.

The language of the Bible is spoken in it as always. It draws from that source the images which are necessary, sometimes with a profound seriousness, sometimes with a light touch. But these images are always moving, and a subject of wonder to those who do not know any but the modern prayer-book, so full of subjectivism. It says : ‘ In the same way as... ’ and knows that it thus introduces the events and needs of mankind into the sphere of the Kingdom of God, which since Abraham has formed the leaven in everything.

At the bedside of the dying, it supplicates God to liberate his soul as He delivered Enoch and Elias from this earth, saved Noe from the flood and Abraham from Ur, the city of the Chaldees. What have we in common with Enoch and Noe ? That we are ourselves, as they were, in the hand of God, and that what was prefigured in them is being fulfilled in us with a greater plenitude.

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<sup>1</sup> *Ibid.*, p. 184.

How is it that so many young people are uninterested in the liturgy ? We said " Because they have not learnt to penetrate the meaning of what is visible. Because they have not been taught the symbolism of everything. " We might add, particularly of the things in the Old and New Testaments. The young do not know their Bible and do not see that the New Testament prolongs the Old and that it is the fulfilment of it. For the dogmatic teaching of religious education being detached from the economy of salvation has greatly hindered, not only its capacity for suggestion, but also, and chiefly, its theological depth. The Kingdom of God as revealed to us is above all things historical, that is to say, it is a series of events, of which Abraham is the starting point and the Last Judgment the end. If this past and future are lost to view, only mutilated fragments remain, with no perspective.

Now, if this historical sense does not animate religious teaching, how can the liturgy still interest our youth ? We agree with Dom Capelle when he says : " His religious teachers speak (to youth) two languages. Why should we be surprised that one of them — that of the Mass (the language of the liturgy) — is incomprehensible to them ? They have not been prepared for it. " <sup>1</sup>

### *3. Young people no longer sufficiently appreciate the expressive rôle of gestures.*

We must also draw attention to another aspect of unilateral spirituality, and this unfortunate incapacity to notice symbols ; religion is considered as being exclusively an affair of the soul in which the body does not share.

It is not easy to define the sources of this false spiritualism, against which a reaction has started in the course of the last few years. We may mention, on the one hand, theological tendencies towards the ancient Manichaeism, condemned by the Church, and on the other, the general cultural impoverishment of the West which no longer has the faculty of finding expressive forms which exteriorise the interior life and thus liberate it. Our teaching, which depreciates manual labour, imagination and creative work for the sake of memorized knowledge, is a characteristic symptom of this state of affairs. We may also mention the realism of our period ; in reaction against the formalism of the past, and in its hunger for truth, it has not kept enough sense of style and form. Our contemporaries have an aversion to everything which is stamped with solemnity,

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<sup>1</sup> *Loc. cit.*, p. 110.

formal beauty, to all manifestations which bring about the question : " What is the good of all this elaboration ? " We have the impression of being distracted in our prayer when worship in common asks us to rise, kneel down or to sit. This impression is due to the conviction that all etiquette is misplaced in God's presence, and that one can, and even that one should, pray without one's body.

In introducing the liturgy we must therefore attempt to give gestures and movements their true meaning, not by learning it by heart, but by conveying their significance with regard to daily life. It is only by restoring to the body its expressive function that the liturgy can revive. It is not uniquely a question of religious re-orientation, but much more a complete rehabilitation of the body (or a return to the respect which ancient times showed to it). The soul is indeed the body's form (Aristotle-Thomas). The body is the symbol of the soul, its translation (Pinsk).

What philosophers have rediscovered at the price of many battles, must also be rediscovered in practical life. The cult of forms of expression, to which fortunately more and more attention is being given (theatre, dancing, music), makes access to the liturgy easier. The symbol must come to life again. But we are a wretched generation ; while the preceding centuries ratified events and important conventions by symbolic actions, we have recourse to reams of paper and innumerable formularies.

#### 4. *The symbolism of the liturgy is impoverished.*

It would be surprising if the change in the manner of envisaging matter and the impoverishment at the same time of symbolic thought had been without repercussions in the official liturgy. A complex collection of factors has contributed to reduce the importance attached to material signs to the strict minimum.

Can one expect youth, which has a natural aversion to formalism and whose interior life is constantly threatened by it, to be still sensitive to symbols which have become unrecognizable and devoid of meaning ? Can one hope that the liturgy of the dead should strike the young, that the respect for them shown by the Church should be clear, if we are content to incense an empty catafalque, as has lately been done ? Can we reasonably believe that the solemn dismissal of the " Ite Missa est " can still have a meaning for the secular flock when the parish priest is at the same time making every effort to keep them in his church during the Last Gospel and the Prayers for Russia ? We could complete our list by other examples. But the restoration of the Paschal vigil gives cause for hope that the future will bring forth great happenings.

## II. PRINCIPLES FOR A LITURGICAL EDUCATION TO NOURISH FAITH.

What we are about to write by way of conclusion will be very incomplete. Several aspects of liturgical teaching, as, for example, the communal sense, the problem of the vernacular, will not be touched upon. We are only dealing with directions and general principles, to the application of which much reflection is required.

1) In the framework of actual possibilities, the best possible liturgical education consists in a dignified, respectful execution of the sacred rites. Everything which goes on in the church and everything to be found in it, should 'speak' and fulfil its symbolic function. This cannot be too much emphasized. This is the essential condition for bringing youth back to the liturgy, and amongst this youth, we must not only count those who understand Latin but also the unlearned. Those who are in contact with Catholic youth know that they need church services which will move their hearts. Some popular paraliturgies — after missions, sacramental weeks, etc. — have more influence on sentiment than the official liturgy which is so full of restraint and sobriety. But in no case can one underestimate the moving and attractive strength of a beautiful worship.

2) Besides this, an education which attempts to make young people share in the liturgy exacts knowledge of the Bible as a necessary condition. All religious education which puts youth in contact with the word of God, equally favours its liturgical 'capacity.'

3) Exposition of the doctrine of the Faith must especially be done in the *spirit of the liturgy*. Doctrine cannot be detached from all that the Church does and says in its daily liturgical life. He who tries to discourse on baptism without paying the slightest attention to the baptismal rite and the paschal night, nor to the biblical symbols of the baptismal grace, not only makes a didactic error, but, which is worse, he parts realities which have been united by God and the Church. For instance, death should not be spoken of without associating it with the liturgy of the dead (one of the most beautiful rituals which we possess). It follows that the whole of religious instruction ought to be inspired by the Bible and the liturgy. Christian doctrine postulates this as much as the liturgy.

4) In a more general way it might be said that knowledge by

means of symbols remains indispensable, in addition to knowledge by means of definitions and concepts, of which the Church gives us an example in its dogma and theology. And by this we mean above all, the symbols, parables and stories in the Bible. On every occasion we ought to take up the words of the Saviour : "The Kingdom of Heaven is like..." It is knowledge like this which stimulates young minds and at the same time makes them sensitive to mystery. It may be wearying to talk constantly of mystery, especially when the audience is inclined to rationalism, but the presentation of a fine symbol, action, story, or game, introduces us without difficulty into the realm of mysteries.

5) With regard to liturgical teaching properly so-called, after a certain amount of technical instruction (missals, the liturgical year, etc.) in the course of the first years in the middle school, we may begin to penetrate into the mind of the liturgy. We think that historical details relative to its development should be reduced to the minimum (the Mass cannot, however, be dealt with without regard to its history). The present is the most important and should be the starting point. Symbols can be found in daily life, whether actions or objects, and their meaning sought. Also the Bible can be searched to see what things and images signify in it and then connect them with daily life and the liturgy. I think that we may say, generally speaking, that everything is summed up in these three points : the Bible, the Liturgy, and daily life. Certain dogmatic facts can also be pointed out in the missal, as for instance, the action of the Holy Spirit, the Eucharist, the union of Christians in Christ, the kingship of Christ in the liturgy of Holy Week. Such studies do not require great power of memorizing, because a great deal can be found out for oneself.

6) All education which develops the creative faculty of personal expression, is a preparation for the liturgy. When the taste for form and style is given its right place in daily life and exterior things are looked upon as the mirror and image of the soul, the formal beauty of the liturgy will not seem so strange. Liturgical teaching will explicitly demonstrate that the attitudes and liturgical movements are a stylisation of relationships current in daily life and that the liturgy is setting out a definite ideal for humanity. In this order of ideas, it is enough to recall what Maria Montessori and her pupils have done for little children.

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# The Growth of Faith and the Study of Doctrine

*An attempt to introduce adolescents  
to the mystery of the Holy Trinity.*

by George DELCUVE, S. J.

*International Centre for Studies in Religious Education*<sup>1</sup>

For some years the biblical and liturgical movements have been helping us to discover God's plan of salvation in His word, and to approach His mysteries in the worship which celebrates and perpetuates them. The reading of the Bible and liturgical life ought normally to stimulate the believer's meditation and promote Christian life. A frequent recourse to the inspired text, a doctrinal study based on the declarations of the teaching authority of the Church, an increasingly thorough study of the liturgy, these are three methods, none of which ought to be left out, and which gain by being employed together. We would like to demonstrate this quite simply by tracing the broadline of the presentation of a mystery to young adolescents.<sup>2</sup> We have purposely chosen that of the Holy Trinity; on the one hand, it is thought difficult and there is a temptation to treat it too briefly; on the other hand, it is of 'vital' importance, and the ignorance of many is regrettable, their ignorance being to a certain extent the responsibility of catechists, religious teachers and preachers.

" For many Christians, the Divine Persons are unknown, as for the so-called Christians of Ephesus, whom St. Paul asked, " Have you received the Holy Spirit ? " and they replied, " The Holy Spirit ? We do not even know of His existence. " (Acts, XIX, 2).

" There is no more unfortunate misconception ; if Christ came to reveal to us that the true God is Father, Son and Spirit, if that is the

<sup>1</sup> Address : 27, rue de Spa, Brussels, BELGIUM.

<sup>2</sup> We worked with pupils in the sixth Latin form (12-13 years old).

primary truth, the substance of dogma and the basis of our charity which is the essence of christianity, how can we pretend to be Christians when we look upon the mystery as an abstract theorem, a statement of no importance, a facultative corollary to the chapter on 'God,' something extra in Christian life ?

" In reality, this Christian life is one of intimacy with the Divine Persons. " <sup>1</sup>

Normally speaking, this intimacy should increase with the years.<sup>2</sup> This spiritual growth should not be precipitated, nor should our human labour be substituted for the work of God's grace. In any case, there is no reason for dwelling on these exaggerations, nor are we inclined to do so. Especially in this matter, we more often sin by default ; we sometimes need to remind ourselves that our pupils " are, in terms of life, growth and grace, what has to be explained to them in terms of speculation, progressive explanations and dogmas. What they are through Christ bears witness to what is said to them in His Name. " <sup>3</sup>

The introduction to the mystery of the Holy Trinity will be an active one ; but it will be an activity which is both natural and *supernatural*, the latter being the result of the docile collaboration of the young believer with the divine Persons Who dwell in him.

The teacher will define the stages in the road which is to be followed in a few words. The pupils will immediately begin to *search* the Gospels and at the end they will have collected together the basic texts. During the *doctrinal lesson*, the teacher, continuing to call upon his pupils' collaboration, will classify the texts so as to form an exposition of the mystery ;<sup>4</sup> he will then develop his exposition by means of analogies ; finally, the light of his teaching will illuminate prayer and action. The activity which has been aroused and stimulated in class will be prolonged in *personal work* and will continue to be exercised in private and liturgical prayer and in their whole behaviour.

<sup>1</sup> G. SALET, *Richesses du dogme chrétien*, Le Puy, Mappus, 1946, p. 166.

<sup>2</sup> From the didactic point of view, the first presentation of the mystery of the Holy Trinity will come at the end of an instruction which will have helped the child to clear up his successive relations with Father, Son and Spirit. This will not have to be repeated in the secondary schools. There are even advantages in presenting the mystery of the Blessed Trinity very early.

<sup>3</sup> É. MERSCH, S. J. *Le professeur de religion. Sa vie intérieure et son enseignement*, in *Compte rendu du III<sup>e</sup> Congrès international de l'enseignement secondaire catholique*, Brussels, Van Muysewinkel, pp. 130-144.

<sup>4</sup> The teacher could also combine the doctrinal development with the classification of the Gospel texts, in order to condense and simplify the instruction.

## I. RESEARCHES IN THE GOSPELS

There will be three series of enquiries ; the first to show the Father's love for His Son ; the second, the devotion and intimacy characterizing the relations of the Son with the Father, the third, the relations of the Holy Spirit with the other Persons.

A word as to method. Under the heading, RESEARCHES, the pupil writes in his exercise book for the first series : “Scenes from the Gospel in which the Father expresses His Love for His Son ;” then he writes the reference, Mark I, 9-13,<sup>1</sup> this followed by the heading which he will find at this place in the Gospel. The pupils read the passage in silence, looking for the verse or verses which are characteristic. After this, the teacher interrogates them, controlling (and if necessary, setting right), and bringing out the value of the teaching contained in the characteristic phrase, which is then written down. In this way, the pupils have in their exercise books the heading which reminds them of the actual episode and the text which illuminates an aspect of the Trinitarian life.

To help the reader, we reproduce the passages examined ; the phrases written in the exercise books being in italics.

**I. Scenes in the Gospels where the Fathers' love for the Son is expressed.** — *a) MARK, I, 9-13 : BAPTISM AND TEMPTATION OF JESUS.* — At this time, Jesus came from Nazareth, and was baptized by John in the Jordan. And even as he came up out of the water he saw the heavens opened, and the Spirit, like a dove, coming down and resting upon him. There was a voice, too, out of heaven, Thou art my beloved Son ; in thee I am well pleased. Thereupon the Spirit sent him out into the desert : and in the desert he spent forty days and forty nights, tempted by the devil ; there he lodged with the beasts and there the angels ministered to him.

*b) MATTHEW, XVII, 1-9 : THE TRANSFIGURATION.* — Six days afterwards Jesus took Peter and James and his brother John with him, and led them up on to a high mountain where they were alone. And he was transfigured in their presence, his face shining like the sun, and his garments becoming white as snow ; and all at once they had sight of Moses and Elias conversing with him. Then Peter said aloud to Jesus, Lord, it is well that we should be

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<sup>1</sup> The teacher will avoid pointing out only one verse, or there would be no ‘research.’ He will indicate a passage which is not too long (the boy would get lost and the search take too long), nor too short (as a rule, ten to twenty verses are sufficient). So as not to make this article too lengthy, we have reduced the quotations and have not inserted the numbers of the verses.

here ; if it please thee, let us make three arbours in this place, one for thee, one for Moses and one for Elias. Even before he had finished speaking, a shining cloud overshadowed them. And now, there was a voice which said to them out of the cloud, This is my beloved Son, in whom I am well pleased ; to him, then, listen. The disciples, when they heard it, fell on their faces, overcome with fear ; but Jesus came near and roused them with his touch ; Arise, he said, do not be afraid. And they lifted up their eyes, and saw no man there but Jesus only.

And as they were coming down from the mountain, Jesus warned them, Do not tell anybody of what you have seen, until the Son of Man has risen from the dead.

c) JOHN, V, 1-21, 26 : THE HEALING OF THE PARALYTIC AT THE POOL OF BETHSAIDA ON THE SABBATH-DAY.<sup>1</sup> — After this came a Jewish feast, for which Jesus went up to Jerusalem. There is a pool in Jerusalem at the Sheep Gate, called in Hebrew Bethsaida, with five porches, under which a multitude of diseased folk used to lie, the blind, the lame, the disabled, waiting for a disturbance of the water. From time to time, an angel of the Lord came down upon the pool, and the water was stirred up ; and the first man who stepped into the pool after the stirring of the water, recovered from whatever infirmity it was that oppressed him. There was one man there who had been disabled for thirty-eight years. Jesus saw him lying there, and knew that he had waited a long time ; Hast thou a mind, he asked, to recover thy strength ? Sir, said the cripple, I have no one to let me down into the pool when the water is stirred ; and while I am on my way, somebody else steps down before me. Jesus said to him, Rise up, take up thy bed, and walk. And all at once the man recovered his strength, and took up his bed, and walked. That day, it was the sabbath : and the Jews said to the man who had been cured, It is the sabbath ; it is not lawful for thee to carry thy bed. He answered them, The man who gave me back my strength told me himself, Take up thy bed, and walk. So they asked him, Who is this man who told thee, Take up thy bed, and walk ? The cripple who had been healed did not know who it was ; Jesus had drawn aside from so crowded a place. But afterwards when Jesus found him in the temple, and said to him, Behold, thou hast recovered thy strength ; do not sin any more, for fear that worse should befall thee, the man went back and told the Jews that it was Jesus who had restored his strength.

The Jews took occasion to rouse ill-will against Jesus for doing such things on the sabbath. And Jesus answered them, *My Father has never ceased work-*

<sup>1</sup> Contrary to our misgivings, a large part of St. John's Gospel is understood by sixth-form pupils. When indicating the passage for research, the master will eventually forestall a difficulty by a word of explanation or will omit some verses which do not bear on the chief subject for exposition. — This passage not only illustrates the Father's love for the Son, but also the intimate relations between Father and Son ; so as not to return to it in the second series, we also underline the phrases which refer to this second theme.

*ing, and I too must be at work. This made the Jews more determined than ever to make away with him, that he not only broke the sabbath, but spoke of God as his own Father, thereby treating himself as equal to God.* And Jesus answered them thus : *Believe me when I tell you this, The Son cannot do anything at his own pleasure, he can only do what he sees his Father doing ; what the Father does is what the Son does in his turn. The Father loves the Son, and discloses to him all that he himself does. And he has greater doings yet to disclose to him, for your astonishment ; just as the Father bids the dead rise up and gives them life, so the Son gives life to whomsoever he will... As the Father has within him the gift of life, so he has granted to the Son that he too should have within him the gift of life.*<sup>1</sup>

**2. Gospel scenes in which Jesus shows His love for the Father and His intimacy with Him.** The three first passages deal with the devotion of Jesus, the two last with the unique intimacy.

a) LUKE, IV, 1-13 : FAST AND TEMPTATION IN THE WILDERNESS.<sup>2</sup> — Jesus returned from the Jordan full of the Holy Spirit, and by the Spirit he was led on to the wilderness, where he remained forty days, tempted by the devil. During those days he ate nothing, and when they were over, he was hungry. Then the devil said to him, If thou art the Son of God, bid this stone turn into a loaf of bread. Jesus answered him, It is written, Man cannot live by bread only ; there is life for him in all the words that come from God. And the devil led him up on to a high mountain, and shewed him all the kingdoms of the world in a moment of time ; I will give thee command, the devil said to him, over all these, and the glory that belongs to them ; they have been made over to me, and I may give them to whomsoever I please ; come then, all shall be thine, if thou wilt fall down before me and worship. Jesus answered him, It is written : Thou shalt worship the Lord thy God, to him only shalt thou do service. And he led him to Jerusalem, and there set him down on the pinnacle of the temple ; If thou art the Son of God, he said to him, cast thyself down from this to the earth ; for it is written : He shall give his angels charge concerning thee, to keep thee safe, and they

<sup>1</sup> In the dialogue which follows, the master will point out the phrase which brings out most clearly the love of the Father for the Son. It is verse 20 : " *The Father loves the Son.* " By means of questions he will make the pupils explain the proofs of this love. The verse quoted ends with these words : " *(The Father) discloses to him all that he himself does.* " All the miraculous works of Christ are therefore explained by a gift of the Father's love. Is that all ? No ; the Son receives His life itself from the Father ; " *He has granted to the Son that he too should have within him the gift of life.* " (verse 26). Hence Jesus calls God His own Father.

<sup>2</sup> The whole passage witnesses to the devotion of the Son to His Father. Jesus prefers poverty, humility and obedience to material goods, sensational exploits and temporal power. He is the perfect Servant of God, foretold by the prophets. The master will point out this instruction which is contained in the story of the temptation before emphasizing the most expressive phrases.

will hold thee up with their hands, lest thou shouldst chance to trip on a stone. *And Jesus answered him, We are told, Thou shalt not put the Lord thy God to the proof.* So the devil, when he had finished tempting every way, left him in peace until the time should come.

*b) JOHN, IV, 27-34 : JESUS' CONVERSATION WITH HIS DISCIPLES AFTER THE DEPARTURE OF THE WOMAN OF SAMARIA.* — (Before the pupils read the text, the master will help them to recall the conversation between the Saviour and the woman of Samaria). With that, his disciples came up, and were surprised to find him talking to the woman ; but none of them asked, What meanest thou ? or Why art thou talking to her ? And so the woman put down her water-pot, and went back to the city, to tell the folk there, Come and have sight of a man who has told me all the story of my life ; can this be the Christ ? So they left the city, and came out to find him. Meanwhile, his disciples were urging him, Master, take some food. But he told them, I have food to eat of which you know nothing. Whereupon his disciples said to one another, Can somebody have brought him food ? But Jesus said to them, *My meat is to do the will of him who sent me, and to accomplish the task he gave me.*

*c) JOHN, VIII, 48-58 : DISCUSSION BETWEEN JESUS AND THE JEWS.* — Hereupon the Jews answered him, We are right, surely, in saying that thou art a Samaritan, and art possessed ? I am not possessed, Jesus answered ; it is because *I reverence my Father* that you have no reverence for me. *Not that I am looking to my own reputation* ; there is another who will look to it, and be the judge.

Believe me when I tell you this ; if a man is true to my word, to all eternity he will never see death. And the Jews said to him, Now we are certain that thou art possessed. What of Abraham and the prophets ? They are dead ; and thou sayest that a man will never taste death to all eternity, if he is true to thy word. Art thou greater than our father Abraham ? He is dead, and the prophets are dead. What dost thou claim to be ? If I should speak in my own honour, Jesus answered, such honour goes for nothing. *Honour must come to me from my Father, from him whom you claim as your God : although you cannot recognize him. But I have knowledge of him* ; if I should say I have not, I should be what you are, a liar. Yes, *I have knowledge of him, and I am true to his word.* As for your father Abraham, his heart was proud to see the day of my coming ; he saw, and rejoiced to see it. Then the Jews asked him, Hast thou seen Abraham, thou, who art not yet fifty years old ? And Jesus said to them, Believe me, before ever Abraham came to be, I am. Whereupon they took up stones to throw at him ; but Jesus hid himself, and went out of the temple.

*d) MATTHEW, XI, 25-27 : PRAISE OF THE FATHER.* — At that time Jesus said openly, Father, who art Lord of heaven and earth, I give thee praise that thou hast hidden all this from the wise and the prudent, and revealed it to little children. Be it so, Father, since this finds favour in thy sight. *My Father has entrusted everything into my hands : none knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him.*

e) JOHN, X, 22-33 : SOLEMN DECLARATION AT THE FEAST OF THE DEDICATION. — And now the Dedication feast was taking place at Jerusalem, and it was winter ; and Jesus was walking about in the temple, in Solomon's porch. So the Jews gathered round him, and said to him, How long wilt thou go on keeping us in suspense ? If thou art the Christ, tell us openly. Jesus answered them I have told you, but you will not believe me. All that I do in my Father's name bears me testimony, and still you will not believe me ; that is because you are no sheep of mine. My sheep listen to my voice, and I know them, and they follow me. And I give them everlasting life, so that to all eternity no one can tear them away from my hand. This trust which my Father has committed to me is more precious than all else ; no one can tear them away from the hand of my Father. *My Father and I are one.*

At this, the Jews once again took up stones, to stone him with. Jesus answered them, My Father has enabled me to do many deeds of mercy in your presence ; for which of these are you stoning me ? *It is not for any deed of mercy we are stoning thee, answered the Jews ; it is for blasphemy ; it is because thou, who art a man, dost pretend to be God.*

3. Passages from the Gospels which refer to the Holy Spirit. — a) LUKE, III, 21-22 ; BAPTISM OF JESUS. — *It was while all the people were being baptized that Jesus was baptized too, and stood there praying. Suddenly heaven was opened, and the Holy Spirit came down upon him in bodily form, like a dove, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.*

b) LUKE, IV, 1, 14-21 : THE RETREAT IN THE WILDERNESS ; THE PREACHING AT NAZARETH. — *Jesus returned from the Jordan full of the Holy Spirit, and by the Spirit he was led on into the wilderness... And Jesus came back to Galilee with the power of the Spirit upon him ; word of him went round through all the neighbouring country, and he began to preach in their synagogues, so that his praise was on all men's lips.*

Then he came to Nazareth, where he had been brought up ; and he went into the synagogue there, as his custom was, on the sabbath day, and stood up to read. *The book given to him was the book of the prophet Isaías ; so he opened it, and found the place where the words ran ; The Spirit of the Lord is upon me ; he has anointed me, and sent me out to preach the gospel to the poor, to restore the broken-hearted ; to bid the prisoners go free, and the blind have sight ; to set the oppressed at liberty to proclaim a year when men may find acceptance with the Lord, a day of retribution.* Then he shut the book, and gave it back to the attendant, and sat down. All those who were in the synagogue fixed their eyes on him, and thus he began speaking to them, *This scripture which I have read in your hearing is to-day fulfilled.*

c) JOHN, XIV, 15-26 : JESUS TWICE ANNOUNCES THE COMING OF THE HOLY SPIRIT. — *If you have any love for me, you must keep the commandments which I give you ; and then I will ask the Father, and he will give you another to befriend you, one who is to dwell continually with you for ever. It is the truth-giving*

*Spirit, for whom the world can find no room, because it cannot see him, cannot recognize him. But you are to recognize him; he will be continually at your side, nay, he will be in you.*

I will not leave you friendless ; I am coming to you. It is only a little while now, before the world is to see me no more ; but you can see me, because I live on, and you too will have life. When that day comes, you will learn for yourselves that I am in my Father, and you are in me, and I am in you. The man who loves me is the man who keeps the commandments he has from me ; and he who loves will win my Father's love, and I too will love him, and will reveal myself to him. Here Judas, not the Iscariot, said to him, Lord, how comes it that thou wilt only reveal thyself to us, and not to the world ? Jesus answered him, If a man has any love for me, he will be true to my word ; and then he will win my Father's love, and we will both come to him, and make our continual abode with him ; whereas the man who has no love for me, lets my sayings pass him by. And this word, which you have been hearing from me, comes not from me, but from my Father who sent me.

So much converse I have held with you, still at your side. *He who is to befriend you, the Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have said to you.*

d) JOHN XVI, 5-7, 12-15 : JESUS ANNOUNCES THE COMING OF THE HOLY SPIRIT FOR THE THIRD TIME. — Now, I am going back to him who sent me. None of you is asking me, Where is it thou art going ? So full are your hearts with sorrow at my telling you this. And yet I can say truly that *it is better for you I should go away ; he who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send him to you...*

I have still much to say to you, but it is beyond your reach as yet. *It will be for him, the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own ; he will utter the message that has been given to him ; and he will make plain to you what is still to come. And he will bring honour to me, because it is from me that he will derive what he makes plain to you. I say that he will derive from me what he makes plain to you, because all that belongs to the Father belongs to me.*

## II. THE CLASSIFICATION OF THE TEXTS

The materials are to hand. The moment has come to set them in order. A good way to proceed would be to write on the blackboard, as the lesson proceeds, the headings of the principal points. That done, the master asks the pupils (who may use their exercise books) to look up the facts which have been noted and the phrases transcribed bearing on the theme. When one or several points have been elaborated in this way, a pupil reads the instruction on them out of the manual.

As it is impossible to reproduce the conversation between master and pupils, we will confine ourselves to pointing out the chief stages. The reader will understand that *after the references have been found*, the lesson becomes animated and relatively easy.

**I. OUR LORD TEACHES THAT THERE IS ONLY ONE GOD.** — In order not to add to the number, we have not suggested a research on this subject. When asked, the pupils will no doubt remember Our Lord repeating Moses' words : The Lord is one. Thou wilt love the Lord thy God with thy whole heart. If necessary, they will be asked to open the gospel of St. Mark at chapter XII.

**2. AT THE BAPTISM OF OUR LORD, THE FATHER AND THE HOLY SPIRIT MAKE THEMSELVES KNOWN.** — The unity of God having been recalled to mind, we pass on to the manifestations of the Holy Trinity during Jesus' life. The pupils will mention the baptism. Details will be asked for.

**3. JESUS IS GOD LIKE HIS FATHER.** Jesus passed for an ordinary man at Nazareth ; He manifests gradually to His disciples that He is God. How ? Spontaneously, the pupils will go from the exterior to the interior, from the actions to the nature from which they arise.

a) *Jesus does what only God can do.* — Remember the Saviour's miracles ; in such circumstances, He does not hesitate to put Himself on a level with the Father : " My Father has never ceased working, and I too must be at work. " (John, V, 17).

There is, however, more than this. A child's privilege is to know his parents in a way that no stranger can, and it is this privilege that Jesus claims :

b) *Jesus knows what God alone knows.* — None knows the Son truly except the Father, and none knows the Father truly except the Son, and those to whom it is the Son's good pleasure to reveal him (Matt., XI, 27).

Finally, how are we to explain the miraculous works and the privileged knowledge of Christ ?

c) *Jesus and His Father are one.* — All that I do in my Father's name bears me testimony... My Father and I are one (John, X, 25, 30).

**4. JESUS RECEIVES EVERYTHING FROM HIS FATHER.** — Jesus and His Father are one. Must we then say that Jesus is the Father ? If not, why not ? Do the texts which we have read enlighten us on this point ? Yes. The Son can only do what he sees his Father doing ; what the Father does is what the Son does in his turn. *The Father loves the Son, and discloses to him all that he himself does* (John, V, 19, 20).

And to sum up : As the Father has within him the gift of life, so *he has granted to the Son* that he too should have within him the gift of life (John, V, 26). In short, the Son receives everything from the infinitely loving Father.

5. THE HOLY SPIRIT IS GOD. — Again, the role attributed to the Holy Spirit by the evangelists instructs us as to His nature. Let us re-read the passages. Our Lord calls the Holy Spirit : “ He who is to befriend you, ” “ the truth-giving Spirit ; ” He speaks of Him as being *another Himself* who will remind them of the Master’s teaching and make them understand it.

6. THE HOLY SPIRIT RECEIVES ALL THAT HE IS FROM THE FATHER AND THE SON. — Jesus does not speak of Himself ; He gets His message from the Father. Neither does the Holy Spirit speak of Himself : “ He will derive from me, ” says Jesus, “ what he makes plain to you ; ” He will also derive it from the Father ; for if Christ declares that the Holy Spirit will derive his message from Him, it is because all that the Father has is His. In short, the Holy Spirit obtains all that He is from the Father and the Son ; He thus unites them in an intimate way.

### III. FURTHER DOCTRINAL AND CATECHETICAL DEVELOPMENT

It is possible to stop at this inventory and classification of Gospel texts. For the growth of faith and, still more, for the development of charity, it is desirable and possible to go further, even with young adolescents. How far ? It is for the master to judge, taking actual circumstances into account.

This doctrinal development will begin by a *succinct summary of the Gospel facts* which refer to the matter in hand, will continue by *an appeal to the experience of human relationships*, and end by a *more intimate knowledge of the Divine Persons*, which will bring the *formulae of the catechism* to life.

In this article, we have to adopt the form of a continuous exposition, but in class, master and pupils will converse all the time : “ Does the Father receive His life from anyone ? What does He give the Son ? What have our parents given us ? Only the life of the body ? What do they give us besides ? etc. ”

I. THERE ARE THREE PERSONS. — a) *The Father and the Son.* — The Father “ has within him the gift of life ; ” He does not receive it from anyone else. He gives it entirely to the Son, much more than a father or mother gives him or herself to their child.

Our parents have given us the life of the body and we resemble them in our features. As we grow, they teach us what they know, they tell us who they love and make us love them : the family, friends, God, Our Lady. Because of that, we also resemble our parents in our thoughts, sentiments, piety. This resemblance may constantly increase, but it is always imperfect.

God the Father, perfect Spirit, has not given a body to His Son, since He has not got one. But from all eternity He has spoken and expressed His thought, secrets and perfections. He has thus had, from all eternity, a Son perfectly resembling Him, having the same perfections as Himself (the Divine nature) : *Deum de Deo, Lumen de Lumine, Deum verum de Deo vero.*<sup>1</sup>

b) *The Father, Son and Holy Spirit.* — The Father “ is well pleased ” with His Son Who has all the Divine perfections ; He loves the Son much more than parents can love their child. On his side, the Son only seeks His Father’s glory, from Whom He has received everything ; He loves the Father much more than a child can love his parents.

Our parents love us very much. We also love them very much. The love of parents and children is a very strong bond which unites the whole family. Yet, this love remains always imperfect, because we are only human.

God the Father puts all that He is into His love for His Son, that is to say, all His infinite riches, all His perfection. In the same way, the Son puts into His love for His Father, all that He is, all the infinite riches that He derives from Him. Thus, the fruit of the love of the Father and the Son is as perfect as the Father and the Son : it is God ; it is the third person of the Holy Trinity : the Holy Spirit is the perfect bond which unites Father and Son.<sup>2</sup> *Credo in Spiritum Sanctum qui de Patre Filioque procedit.*

<sup>1</sup> If it is thought desirable, a note may be added which will help the pupil to understand the beginning of the Gospel of St. John, so often read at the end of Mass. Like men express their thoughts in words, the Son of God is called by St. John, the Word, that is to say, the Word of the Father Who has expressed all that He knows, all His wisdom. “ At the beginning was the Word... and the Word was God. ” “ Hear Him, ” the Father says to us, and you will know Me.

<sup>2</sup> We could add here a note which would help the pupils better to understand the ending of the prayers which he hears so often. It is why, we could say, we finish

2. THESE THREE PERSONS ARE ONE GOD. — The Father has perfect life in Himself and He has given this perfect life to the Son in Himself. In His turn, the Holy Spirit, love of the Father and the Son, derives all that They are from Father and Son. Since these three Persons possess one and the same Divine life, one and the same Divine ' nature, ' They are one and the same God.<sup>1</sup>

3. HOW DOES THE ONE GOD IN THREE PERSONS APPEAR TO US ? — The doctrinal development ought to contribute to the increase of a faith penetrated by charity. It is suitable, to point out the infinite goodness of the Blessed Trinity. Our pupils' small human experience will help them to recognize the *love, beauty, happiness*, of the Blessed Trinity and also to realize how these perfections surpass all that we have experience of.

*Love.* — What makes a man give generously of his money, time, life ? Love. But what man gives himself as generously as the Father ? — Why do a son or daughter devote themselves to their sick or old parents ? Because they love them. God the Son has only one thing in mind ; the good pleasure, the glory, of His Father. — What is it which unites friends, parents and children ? Again, love. The Holy Spirit is the fruit of the love of the Father Who gives Himself utterly to the Son, and of the Son Who gives Himself wholly to the Father. Truly, God is love.

*Beauty.* — Here again, we start from the pupils' knowledge. What moved us and what did we find to admire in the film ' Monsieur Vincent ? ' When we read the lives of Père Damien, Don Bosco, St. Francis Xavier ? When we think of all that our parents have done and do for us ? — Generosity, devotion, love. — But these human devotions are only very imperfect images of the love of the Divine Persons.

*Happiness.* — Among men, happiness comes from the intimate

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the prayers at Mass by this formula : " We ask You this through Our Lord Jesus Christ, Your Son, Who lives and reigns with You, *in the unity of the Holy Spirit*, for ever and ever. "

<sup>1</sup> To elaborate this, the following might be made use of : Among men, each person has a distinctive nature. For example, Peter is a person, a being who thinks, wills and acts by himself ; he has his own nature ; he has a sickly body, a very bright mind, an energetic will ; in short, he has excellent but limited talents. James also has his own nature ; he is strong, very intelligent, but with a weak will. John has also his own nature. Among men, therefore, there are as many natures as persons. There is no doubt but that all have the same kind of nature, human nature ; they are not angels, nor animals, but they have not one and the same nature. In God, on the contrary, one and the same nature exists in Three Persons.

union of several persons who know and love each other. God is not solitary. He is three Persons Who love each other perfectly.

These last considerations make a good transition from the more intellectual study of the matter to the 'spiritual' applications.

#### IV. APPLICATIONS TO THE LIFE OF PRAYER AND ACTION

The lesson ends with prayer. Nothing forced and no constraint. We shall help our pupils to understand better the prayers which they say so frequently in honour of the Holy Trinity, or even to compose others with very simple phrases based on a firm and rich doctrine. We will write them on the blackboard as the thoughts and sentiments of the pupils, guided by their master, give rise to them. Three themes will be the points for crystallisation : *praise, union, imitation.*

**I. ADMIRATION AND PRAISE.** — After the above mentioned transition, it will not be hard to strengthen these dispositions in our young baptized. They must be helped to express them.

They will be asked to quote prayers in honour of the Blessed Trinity. They will suggest several, among which will be the *Gloria Patri*. Let us consider this as an example, this formula which is usually recited mechanically.

"*Glory be to the Father...*" What are we admiring in the Father? — His infinite generosity. — Say to Him then : "Glory to You, Father, Who art so...?" — "Generous."

"*...to the Son...*" What do we admire in the Son? — His gratitude and devotion. — Say to Him then : "Glory to You, Lord, Who art so...?" — "Grateful, devoted."

"*...and to the Holy Spirit.*" Who is the Holy Spirit? What do we admire in Him? — The love of the Father and the Son. — Say to Him then : "Glory to You, Holy Spirit, Who art...?" — "The love (strong and discreet) of the Father and the Son."

In this way our lesson will have put new life into a formula which, from time to time, can be explained in the following manner :

"*Glory be to You, Father, Who art so generous!*

*Glory be to You, Lord, Who art so grateful!*

*Glory be to You, Holy Spirit, Who art the strong and discreet love of the Father and the Son!*"

Or again, taking the *Pater*,<sup>1</sup> we can guide the pupils to say it as follows :

*Father, may Your Name be glorified!*

*Lord, may Your kingdom come!*

*Holy Spirit, may Your love be spread over all the earth!*

The search for Trinitarian invocations in the *ordinary of the Mass* has been made the subject of team work after the lessons. Whether it takes place in class or outside, the study of the chief texts of the liturgy of the Mass is necessary. We shall thus help our children to unite themselves during the holy sacrifice to the Humanity of the Saviour Who offers Himself so generously to the Holy Trinity.

2. UNION. — Our Lord has not only revealed to us the intimate life of God. He has come to communicate it to us. The Holy Trinity has become our soul's guest when we have been baptized in "the name of the Father and the Son and the Holy Spirit."

With what feelings do we return home after class or at the end of the week ? — Joy, happiness at finding ourselves among those who love us and whom we love especially. — Let us express to the Father, the Son and the Holy Spirit our joy at living with them.

What shall we say to the Father ? "Father, I am happy to be...?" — "Your child."

What shall we say to the Son ? "Lord, I am happy to be...?" — "Your brother." — Has He given us a proof of His love ? — "He died to save us." — Say to Him then : "Lord, I am happy to be Your brother saved by Your blood."<sup>2</sup>

What shall we say to the Holy Spirit ? "Holy Spirit, I am happy to be..." What did Our Lord call the Holy Spirit ? — The Spirit of truth. — Say to him then : "Holy Spirit, I am happy to be your disciple (or your confidant, your pupil)."

This intimacy with the Divine Persons — which began at baptism — should increase continually and reestablish itself quickly if it has been broken by grave sin. We use again the preceding prayer with slight changes :

"*Father, make me become Your child more and more!*

*Lord, make me become Your brother more and more!*

*Holy Spirit, make me become Your disciple more and more!*"

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<sup>1</sup> Some think that they see in each of the two parts of the *Pater* a ternary division which is not without a connection with the mystery of the Holy Trinity. Even if one does not agree with this view, our suggestion remains plausible.

<sup>2</sup> If we are addressing girls, the necessary changes are made : "Lord, I am happy to be Your sister, saved by Your blood."

Or else, recalling the Gospel texts which tell us about the roles of the Father, Son and Holy Spirit, we will compose (with the active help of our pupils) a prayer like the following :

*“ Father, keep me closer to Your beloved Son.  
Lord, give me to Your Father more and more.  
Father, Lord, send me your Spirit.  
Holy Spirit, lead me ever nearer to the Son and the Father. ”*

Our piety will never be narrowminded. The Father makes the sun shine on all men ; He is “ our Father. ” What shall we say to him then ? And prayer takes on a universal appeal :

*“ Father, make all men Your children !  
Lord, make all men Your brothers, saved by Your blood !  
Holy Spirit, set all men on fire with Your love ! ”*

3. IMITATION. — The life of the Holy Trinity is the model and source of our Christian life. Now, the life of the Divine Persons is *love, peace and happiness*.

We try in a practical way with our pupils to imitate the Holy Trinity in the *family, school* and in all our *contacts*. This investigation will be completed by individual or team work.

But we will suggest to them that they should invoke the Holy Trinity in order to make progress in this imitation and guide them by a prayer, such as :

*“ Blessed Trinity, dwelling in me,  
Help me to work with You  
To make Your charity, peace and happiness rule. ”*

## V. INDIVIDUAL OR TEAM WORK

It is a good thing if the course is followed by some work carried on in class or, by preference after school hours (for the horarium ought to suffice for the study of all the subject matter in the programme). The kind of work may vary with the subject. In the present case, the following is indicated :

*Individual exercise book.* — Each pupil should write a short commentary in his exercise book on the illustrations in the manual representing the baptism of Jesus, the miraculous draught of fishes (a manifestation of the Saviour's divinity), and Jesus stating that His disciples are His mother and His brethren. The contemplation

of suggestive pictures is a way of getting to understand the mysteries.<sup>1</sup>

Each pupil has also been asked to answer in his own way the following question : " What will you do so that charity may have more sway in your family, form, team ? "

*The team exercise book.* — We want the instruction to help the pupils to take a more active and more conscious part in the celebration of the Holy Sacrifice. The ordinary of the Mass has been divided into nine parts : in the four teams (made up of nine members) each pupil analyzes one section and writes down on a page (bearing his name) prayers addressed to the Holy Trinity. The pages are then inserted in the common exercise book of the team.

" It depends upon us whether God is near or far from us, " said St. Augustine. And Bossuet declares : " Let us form the Holy Trinity in ourselves, united to God, knowing God, loving God. "<sup>2</sup> This essay has had no other aim than to help our pupils to progress in this way.

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<sup>1</sup> This idea has been developed in *Lumen Vitae*, II (1947), pp. 489-510. — See also André WANKENNE, S. J., *Art and Religious Education*, in *Lumen Vitae*, VII (1952), pp. 549-561.

<sup>2</sup> Texts quoted by G. SALET, *op. cit.*, pp. 168-169.

# Theology for the Layman in American Jesuit Colleges

by Richard ROUSSEAU, S. J.  
*Boston, U. S. A.*<sup>1</sup>

If you were to make a quick survey of such American Jesuit Colleges as Georgetown College, in Washington, D. C., Le Moyne College in Syracuse, New York, Boston College in Massachusetts, Regis College in Denver, Colorado, or San Francisco College, in California, you might soon be asking yourself questions such as these: How does one explain the fact that the median average of religion marks is usually higher than that of all other subjects combined? How explain college students passing around to their family and friends a scholarly but readable Life of Christ, with the earnest exhortation to read it? How explain that 60 % of talk in college dormitory rooms is on religion? How explain that hundreds of college students have openly declared their religion course to be the best of all, even in the academic sense? How explain that young men leaving college are dedicating themselves more than ever before to becoming Catholic leaders in their community and walk of life?

The explanation begins back about fifteen to twenty years ago. Years of thought and experience on the part of many religion teachers with regard to desirable changes in the college religion curriculum reached a certain degree of enunciation at the Institute of Religious Education held at Campion College, Prairie du Chien, Wisconsin, in August, 1938. Though most of the leading ideas of the present movement were clearly enunciated at that time, they

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<sup>1</sup> Fr. Richard Rousseau was born in South Dartmouth (Mass., U.S.A.) on the 26th of September, 1924. He entered the Society of Jesus in 1943, and taught at Fairfield University from 1948 to 1950. His address at the present time is: College S. J. Saint Albert de Louvain, 23 Route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

laboured under a twofold difficulty. First there were definitely two schools of thought at Campion and a controversy ensued; secondly, and perhaps because of this, the basic principles were not as yet coordinated into a system. It was the merit of Fr. John Courtney Murray, S. J., editor of *Theological Studies*, that he took position for one side of the controversy and elaborated it into brilliant and original clarity in his articles in *Theological Studies*.<sup>1</sup> These articles will serve as the base of the present study. In them Fr. Murray gives himself the task of discovering the essential characteristics of a theology for the laity. Those who consider the principal object of theology—whether taught in a seminary or elsewhere—to be “God as the cause of our salvation,” will perhaps find matter for discussion in the distinction he makes between the central theme of a theology taught in the seminaries (*Deus sub ratione deitatis*) and the central theme of a theology taught to the laity (the whole Christ). However that may be, it still remains true that Fr. Murray’s orientation is not so exclusive of the other orientation that it hampers in any way the substantial, overall contribution that he has made to the question of lay theology.

The movement to be described in these pages owed much of its impetus to him, though he withdrew from active leadership in 1949. Concrete experimentations were carried out all over the country, and finally it was decided to hold a National Jesuit Institute of College Religion, which convened at Holy Cross College, Worcester, Mass., from August 2 to 14, 1951. The bulky volume of *Proceedings* of that Institute is the best proof of the progress made and the results achieved.

In trying to explain this movement to you, I find myself faced with a difficult choice. Either I can try to be as concrete as possible and sum up the factual achievements in different colleges, or I can give you a full survey of the new theological and pedagogical principles that lie at the base of the various concrete solutions. If I try the first method it will undoubtedly be interesting, but in the mass of detail, the principles are apt to be obscured. If I try the second method, you will see the full meaning of the new movement, but it is liable to be somewhat theoretical and abstract. Faced with the necessity of choosing, I have chosen the second because I think that you will find it ultimately more satisfying. I will try to become a little more concrete, however, by dedicating a substantial section to a four year spread of courses in one college.

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<sup>1</sup> John COURTNEY MURRAY, S. J., “Towards a Theology for the Layman,” *Theological Studies*, 1944, vol. V, nos. 1 and 3, pp. 43-75; 340-376.

## I. WHAT IS A THEOLOGY FOR THE LAITY ? EXAMINATION OF PRINCIPLES

Let us begin then by an examination of the theological principles involved in the concept of theology for the layman. For one has the right to ask, just what in the concrete should such a theology be so that it would remain at the same time real theology and theology for the layman. Most suggestions along this line have been extremely general.

For example, the Redemptorist Fr. Connell defined theology for the layman as "that harmonious blending of revelation and reason which will provide the college student with that attitude towards his religion which St. Paul calls a reasonable service." According to him, "emphasis must be placed primarily on the department of theology known as apologetics; even dogmatic subjects must be viewed primarily from the apologetic standpoint."

In his book *Christianisme et Philosophie*, Étienne Gilson has written more profoundly of the necessity of theology for laymen. "We stand," he says, "before a new problem, which demands a new solution. In the Middle Ages the sciences were the privilege of clerics, those who by their state were also the possessors of the science of theology. There was no problem for them. Today, in consequence of an evolution whose steps we cannot here trace, those who know theology are no longer those who profess the sciences, and those who profess the sciences, even when they do not despise theology, see nothing unbecoming in an ignorance of it." He adds, "One can be a scientist, a philosopher, or an artist without having studied theology, but without theology one cannot be a Christian philosopher, scientist or artist." On the degree and kind this theology ought to be he writes, "It is the work of the teaching Church, not of the Church taught, to choose these principles, to organize a course, and to give it to those whom she judges worthy of it. But if the Church taught may not by any means pretend to teach, it can at least submit its demands and make known its needs," which is a well taken point.

M. Maritain in his book *Education at the Crossroads* has also spoken of the need for theology in the curriculum of higher studies. He recommends that "a theological course should be given during the last two or three years of the humanities — a course which by its sharply intellectual and speculative nature is quite different from the religious training received by youth in another connection." He feels also, that in the University, theology should be an elective course and that its teaching "should remain thoroughly distinct from the one given in religious seminaries, and be adapted to the intellectual needs of layman; its aim should not be to form a priest, minister or a rabbi, but to enlighten students of secular matters about the great doctrines and

perspectives of theological wisdom." For he thinks that "theological problems and controversies have permeated the whole development of Western culture and civilization, and are still at work in its depths, in such a way that the one who would ignore them would be fundamentally unable to grasp his own time and the meaning of its internal conflicts."

We are now able to see two ways of considering the problem. The first way would look on it merely as a rhetorical problem. In other words, a theology for the laity is simply the product of a process of abbreviating and simplifying the scientific course of the seminary, and then 'writing it down' to the level of the layman, the college or university student.

The second way of considering the problem then, may be outlined thus. It rests on two main principles. The first is that theology is an essentially ecclesiastical science, social in its origin, that is, the collective faith of the Church, and social in its function, that is, the building up of the Body of Christ. As Bilz says in his *Einführung in die Theologie*, "theology does not exist for its own sake,... As a rule, one studies theology in order to employ in the service of the Church the knowledge one gains." The second principle is that the service to be rendered to the Church by priest and layman is quite different; there is an essential difference between the two ranks, each with its own proper duties and responsibilities, its own function in the Church and its own life.

Our primary task is to delineate clearly the precise function of the layman in the Church. It is clear Baptism gives him what may be called (rather misleadingly) a passive function in her life: the laity is to be taught, governed, sanctified and thus participate increasingly in her mystical and sacramental life, progressing unto the goal of Christian perfection. Confirmation imposes on the laity the duty of collaborating actively, under the obedience of the Bishops, towards the final end of the Church, the glory of God and of Christ, through the establishment of his reign among men.

At this point the difficulty commences; for the doctrine of the active function of the laity has undergone an immense development in our own times. Building on the foundations laid by Leo XIII and Pius X, the late Pius XI elaborated the role of the laity under the extremely rich, complicated, traditional, yet in many respects new concept of Catholic Action. We shall speak of Catholic action, according to the distinction made by Fr. Dabin, according to the wider use of the term, that is the laity as called to prolong the apostolate of the hierarchy, omitting the question of their organization.

The reasons for this new concept of the work of the laity is stated by Pius XI himself in *Laetus Sane Nuntius*, " You see upon what times we have fallen, and what they clamorously demand of us. On the one hand, we have the sorrow of seeing how human society has been despoiled of the Christian spirit, and how the life of men is governed by a pagan ethic ; in the minds of many the light of Catholic faith is being dimmed, so much so that the religious sense is being almost extinguished and moral integrity and rectitude are being day by day more miserably undermined. " In *Ubi Arcano*, after admitting that the clergy are incapable of meeting fully the needs of the time, because of their fewness and their exclusion from secular life, he adds, " It is, therefore, absolutely necessary that in this our age all should be apostles ; it is absolutely necessary that the laity should stand ready to the call of the hierarchy, and give them vigorous assistance. "

The great social transformations of our times have created what we ordinarily call the secularization of modern life, the gradual development of a complete separation, and, in fact, an active opposition between the spiritual and the temporal, between the Church and human society. On the one hand, the expulsion of the Church from secular affairs has, indeed, favoured an immense growth and a new vitality in her inner life. But, on the other hand, it has tragically resulted in the progressive destruction of that temporal milieu favourable to Christian faith and virtue which centuries of labor had patiently created. In this paganized milieu there still remain individuals and families of a more or less vigorous Christian faith and life ; but they live enveloped by the milieu, subject to the full pressure of its alien mentality, its institutions, its social sanctions, its whole apparently impregnable social reality.

In such a situation, wherein the secular whole which is the temporal order is erected over against the spiritual whole which is the Church, two solutions are possible. The Church might choose to live wholly *ad intra se* ; to gather its own faithful within newly strengthened ramparts of defence and interposing her priests between them and the world, attempt somehow to shelter them from its disintegrating influence, with the hope of saving individual souls. Pius XI did not favour this solution. His idea was rather the opposite, an immense penetration of the life of the Church *ad extra*, with the purpose of transforming the total milieu of modern life. The initial principle commanding the Pope's whole program is the fact that the Church cannot refuse, or feel herself dispensed from her divine mission in the temporal order, nor consent to her own exclusion from secular affairs. The second principle is that the world

today is not what it was in the Middle Ages and under the Ancien Régime. The classic form for due regulation of the temporal by the spiritual — the union of Church and state, and the influence wielded upon social structures, laws and institutions by the Church through the intermediary of governments — is, in the modern world not everywhere pertinent. Even where it subsists it is not always adequate to its task.

Hand in hand with her mission to sanctify the temporal order, the Church must respect and safeguard two essential freedoms. The first is her own spiritual freedom, which demands that she should not be compromised in her essential mission by engagement in the inevitable uncertainties that attend every directly political and economic manoeuvre. The second is the freedom of the secular order itself and of its controlling agencies — notably the State — a freedom which is based on the distinction between the spiritual and the temporal, and on the sovereignty and autonomy in its own order that the temporal order, now evolved to full self-consciousness, can legitimately claim.

If both the Church and the temporal order are to retain their necessary freedoms, how shall the Church not be obliged to accept that isolation in the spiritual which the liberals would willingly concede her? Or if she chooses to "go down into the street," how shall she not somehow lose her own soul by seeking to effect its incarnation in temporal form? The problem, as De Soras pointed out in *Action Catholique et Action Temporelle*, would be insoluble were it not possible "to find a mediator who is sufficiently of the Church and sufficiently of the temporal order to assure by his mediation their necessary union, and who, at the same time is sufficiently distinct from the Church as such and from the profane as such to assure in the course of his mediation the essential freedom (of each)." Providentially there is such a mediator, the Catholic laity.

Although we may consider the priest as a sort of diminished bishop, one may by no means regard the layman as a sort of diminished priest, a sort of clerical secular.

We may conclude therefore, according to the finality of the layman in the modern church that he needs not a sort of diminished theology, only quantitatively or rhetorically different from that taught in seminaries, but rather a theology, that remaining theology, will be professional in its own way. We can now express the finality of lay theology. It is "*That intelligence of faith, especially in its relation to human life and the common good of mankind, which is required in order that the laity of the Church may be able effectively to collaborate with the hierarchy in accomplishing the renewal and reconstruction of the whole of modern life.*"

## II. PEDAGOGICAL PROBLEMS OF A LAY THEOLOGY COURSE

### 1. *Pedagogical Norms.*

So much for the theological problem, now for the pedagogical problem. The lay life of which we have been speaking has a religious and moral aspect, and a material and institutional aspect. Thus the sanctifying action of the laity must be twofold. First there is the strictly spiritual action, inspired by Christian faith and charity, which directly and immediately aims at the religious and moral renewal of the total life of man. Secondly, there is a strictly social action (it might more strictly be called ' temporal ' action), likewise inspired by Christian faith and charity, which directly and immediately aims at the reform of the institutional structure of society, in order that it may foster and favour man's spiritual renewal. The Holy See has vehemently insisted that the success of this twofold lay action towards its one goal, for they are complementary, depends entirely upon the interior spiritual formation of the laity and their consequent high level of Christian sanctity. It is the need of this religious and moral formation which creates our pedagogical problem.

With laymen, the professor must not only undertake the task of imparting a full religious formation, but also lay preponderant emphasis on the achievement of this task. The lay course aims at conveying an intelligence of the Christian life, as a power for personal and social regeneration, especially in its relation to the contemporary culture of human society.

In a sense the problem seems unattainable. Of themselves, courses in theology will not make dynamic laymen for we are dealing with a systematic course of instruction, any more than they make saintly priests. But upon closer examination some elements of a solution begin to appear.

First of all the Teacher, for in the matter of religious formation personal influence is decisive. To fulfill the needs of this course requires numerous pedagogical gifts — psychological insight, imagination, rhetorical power, a warmth of personality — joined to an interior spirit that is discreetly and unconsciously radiant. But to this must be added specialized training superimposed on a Scholastic formation. It should start with an intensive research in the papal theory of Catholic action, against its proper background, the cultural history of our times. Then, from the standpoints thus acquir-

ed (which are not those of Scholasticism), there should be a review of, and specialized work in, the fields of dogma, Scripture, history, liturgy and ascetical and moral theology, conducted along lines other than those of the ordinary classroom manuals and with consistently synthetic preoccupations. Finally, there should be an extensive study of the whole social doctrine and program of the Church.

Secondly, the course will tend to the end proposed according to the manner in which its whole content is organized. There are two principles to keep in mind. First, doctrinal instruction will be religiously formative only if the manner of its organization and exposition is adapted to the psychology of the student and to his existent state of mental and spiritual development.

The other principle is that doctrinal instruction will be religiously formative in proportion as it puts the student in the way of gaining an insight into Christian truth as a harmonious and ordered whole, whose parts are all illuminated by reference to a single interior principle of intelligibility, and all vitalized by reference to a common focus—the sanctification of the total life of man. This is true because he must be made strong enough to be plunged into the modern secularized milieu and confidently left to the inner resources of a mature faith that is able to stand by itself.

This type of spirituality, insofar as it can be created by doctrinal instruction, will not be created by an emphasis on apologetics. As Jungmann says, apologetic arguments can "strengthen the sense of the burden of the faith, against which so many objections stand, rather than effect a rooting in the supernatural." Besides, the enemy today, is not Protestantism but secularism and religious indifferentism, against which rational demonstration has very little effect.

Finally this spirituality will be molded by personal prayer, sacrificial charity, works of zeal, the experience of social worship, etc.

## 2. *The Central Theme.*

If then, the layman's theology is to be an organic whole, what is to be its central unifying theme?

The unity of a lay course in theology will flow from a oneness of subject matter. Its subject, its central theme or master-idea will be the *Christus totus*, Christ, Head and members. Its formula as Fr. Mersch says, "lacks, not truth but niceness," the niceness of ultimate philosophical precision. But it has all the niceness we need for our purposes. For as Mersch says once again "the reduction to Christ is with reference to all Christian doctrine what the reduction to being is in metaphysics." Centered on this theme lay theology will be an intellectual study that will of itself

release the affective dynamism of our faith. In the order of religious motive, such an intelligence of God's gift of Himself to undeserving mankind is unsurpassed in its power to inspire both personal sanctity and the social apostolate.

### 3. *The Method.*

What then will be the method, the organic sequence of ideas in the development of this one theme, the *totus Christus*? It is a pedagogical commonplace to say that we reach the abstract, the transcendental, only through the concrete, the historical. In its historical and progressive character, and in its marvellous adaptation to fundamental human psychology, the method of revelation itself is a divine masterpiece of pedagogical art. It will furnish us therefore with the main lines of our teaching theology to the layman. The main lines, because it will be impossible always to adhere to the order of discovery, given the complex system of mutual interrelationships that obtain between truth and truth as well as the complicated processes of historical development. This use of *Scriptures* in a lay theology course is triply important.

First, Scriptural knowledge is not otherwise supplied to the layman as it is to the cleric. Secondly, the study is of immense pedagogical value as a means of introduction to dogmatic concepts, whose essential content can be grasped in the plastic images of Scripture. Finally, the religious value of the study is unsurpassed. It is particularly desirable, that the books of Scripture, especially the New Testament, should be known in their entire argument, in the full sweep of their story. It is not a question of exhaustive exegesis of a few texts, classic for their "probative" value, but rather a more synthetic presentation, from a theological point of view, of scriptural doctrine, either the complete content of a particular book, or the complete data on a particular topic.

In accordance with this method, a layman's theology will also rely heavily on the *liturgy* as an approach to dogmatic truth. But there are also more profound relations between a layman's theology and an understanding of the liturgy, taking the term now in its proper sense as the social worship of the Church, especially in its central act, the Mass. This relationship is two-wayed. The liturgy furnishes an important way to an intelligence of the theology of the *totus Christus*; and then this theology is reconverted, as it were, to produce a more profound intelligence of the liturgy. And both together, the intelligence of the doctrine and the experience of its reality in social worship, combine to strengthen that sense of the unity of all men in Christ which is the inspiration of all Christian action.

### III. ONE PRACTICAL PROGRAM

This then completes our survey of the theological and pedagogical principles of the new movement. As I promised earlier, I would now like to outline briefly, by way of example, the four year program of courses as taught right now at Boston College under the direction of Fr. William V. E. Casey, S. J.

Let me note for those who may not yet be familiar with the American system, that our college comprises the European *deuxième-première* and the two years of candidature. The age group is from 18-19 to 22-23.

The first part of the course given at Boston College, and covering the first two years is called Historical Theology. It could also be called Sacred History or Historical Catholicism, or Catholic Origins, The Bible and the Church or even Theology of History. The aim of these years is to present a clear picture of God's revelation in and through Sacred History. The Old Testament thus takes its rightful place as God's introduction to the life and work of the historical Christ. This is followed by a study of the rest of the New Testament as God's record of the origin and early growth of the Church, the Mystical Body of Christ, and, finally, as the necessary complement to the whole picture, a survey of the life and work of the Mystical Christ in subsequent history as the prolongation down through time and space of the redemptive mission of the Historical Christ.

The approach is historical in the same way that chapter 11 of the Epistle to the Hebrews is historical. There St. Paul gives in perfect miniature this course in Sacred History. He opens with a brief experiential definition of faith, immediately applies it chronologically to the lives of the great persons of Sacred History, soars to a climatic eulogy of their life of faith, and ends with this terse and pointed lesson to his readers, "One and all gave proof of their faith, yet they never saw the promises fulfilled; for us, God had something better in store. *We were needed, to make the history of their lives complete.*"

In the first semester of his freshman year, therefore, the student's work is to read the assigned series of chronological selections from the entire Old Testament. These come to about a third of the whole text. For Americans the Knox translation is highly recommended. The student must also write a term paper of 2,000 words on some personally selected subject from the Old Testament, as well as read some book on the Old Testament from a reading list and turn in a short book review.

In class, which, incidentally are only twice a week, the teacher gives first a series of ten lectures as an introduction to Sacred Scripture on such subjects as Inspiration, Literary Forms, The Bible and the Liturgy. The second series of ten lectures which he gives is on problems in the Old Testament,

for example, Creation and the World according to *Genesis*, the Community in Adam, and the Kingdom of the Old Covenant.

The Psalms are made an intrinsic part of the course, by *using* them as prayers at the beginning of each class.

The second semester is concerned with the Gospels and the Life of Christ. Although in the previous semester, the Old Testament had to be cut down, in this semester the Gospels, as the heart of the Bible, must be read in their entirety. As an introduction to the Gospels, the student reads *The Life of Christ* by Ricciotti. It is an exceptionally well written work and has been well translated into English. It is at once scholarly, historical, exegetical, apologetical and ascetical, and is, at least for the present purposes, the best book on the question.

The students are subjected to continual and demanding tests on the Gospels and Ricciotti. They also have to write a book review of 1,000 words on this last and memorize ten selected sections from the Gospels.

The teacher's work during this semester is to prelect and postlect the assignments and to take a topical approach to the life of Christ. For example, the subject of some of his lectures would be Judaism at the time of Christ, The Pharisees, the Moral Teaching of Christ.

The first semester of Sophomore year is concerned with the Church in the New Testament. The basic text is the Acts of the Apostles, the Epistles of St. Paul and the Apocalypse. In the previous semester, the student lived as a disciple with Christ, now he lives as a disciple with the apostles. If the student is even to realize the miraculous birth of the mystical Christ and the explosive vitality of the Gospel, he must see them in their beginnings, and he must see them through the eyes of Christ, Peter and Paul.

The Epistles of St. Paul, whose content and dogmatic structure present certain difficulties, are here treated historically. The reasons why the Apocalypse is included are sound but too long to go into here.

The student's work is to read slowly, a meditative lecture, the above sections of the New Testament. He keeps a notebook in which he enters quotations that appeal to him along with the reason for this choice. He memorizes as well ten sections from St. Paul, totalling not more than 40 verses. He also reads a book on the life or work of St. Paul and writes a review of 1,000 words on it. Paul of Tarsus by Holzner is recommended.

The teacher first gives ten lectures on the Church in the New Testament, such as the Purpose and Plan of the Acts of the Apostles, the Destruction of Jerusalem; then ten lectures on the True Church of Christ, such as The Kingdom of God in the New Covenant and The Catholic Church Today.

The second semester of second year is concerned with the Church in History. It is not a course in Church History, but rather an attempt to give the students an idea of the growth and development, the defeats and victories of the Mystical Christ in its 1900 year old mission of testifying to the truth. History has a message for them, and the message is this: *they are needed*. Because of their membership in the Mystical Body of Christ, they are needed by other members of that Body, past, present and future, — and

they are needed by God to link present Sacred History with its past and future.

The teacher first gives ten lectures centered on Christ acting in His Church in Time, then ten others on Christ and His Church in Eternity.

The students are assigned weekly sections in either the *History of the Church* by Lotz or the *Popular History of the Catholic Church* by Hughes.

This exposition is already becoming too long. We will not go into the last two years in detail because they are more along traditional lines. Their originality lies first in the *selection* of treatises. With the limitation of time (two classes a week), much material has to be left aside. Those treatises are kept that fit in best with the finality of a lay theology course. Junior year deals with God and Creation, then with God and Redemption; Senior year with the Theology of the Sacraments, then with the Life of the Sacraments. Secondly, their originality lies in the synthesis in which the dogma is presented and the actual up to date methods of presentation.

Are the students intellectually capable of this type of course ? The results prove that they are. The class average of those classes that took this full course was 87. 1 in theology, whereas their average in all other subjects was 85.1. Furthermore, the reactions of the students themselves to this course have been overwhelmingly enthusiastic. Many have called it the best course of their college years.

In conclusion, as says Fr. Murray, we see in the life of the Church today three movements, intimately interwoven. There is the theological movement towards a wider intelligence of the doctrine of the Mystical Body of Christ, the liturgical movement towards a more active participation in the liturgy of the Mystical Body of Christ, and the social movement towards a more universal participation in the hierarchical apostolate of the Mystical Body of Christ. At the starting point of each movement there stands the immense fact of the *totus Christus*, and all three move united towards the one goal, the peace of Christ in the reign of Christ. It is abundantly clear that the Church wishes every layman, and especially an élite, to be responsibly engaged in all three, in order that they may fulfill their mission. It is precisely the function of a lay theology, as we have envisaged it and presented it, to enlighten the layman as to his responsibility and, in its own way, engage him in all three movements.

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# Teaching the Christian Attitude to Work and Suffering

by Emil RIDEAU, S. J.,

*Assistant Chaplain to the Union Sociale des Ingénieurs Catholiques, Paris<sup>1</sup>*

It is difficult, without giving way to pessimism, to state that a characteristic of our times is a weakening of the religious sense ; there is nothing to prove it absolutely, either in the way of statistics or in the qualitative order.

There seems, however, to be a strong temptation to utter infidelity or simple humanism, atheistic revolt or spiritual mediocrity. While the positions or camps of the élite, for good or evil, may appear to be more sharply divided, the "middle classes" of spiritual culture are drawn in great numbers from either indifference or moralism, where they remain rooted. In particular there are many Christians who, lacking a 'theological' life, do not know how to

1. Born in 1899, at Cherbourg (Manche), the Rev. Émile RIDEAU entered the Society of Jesus in 1916, after his classical studies. He was ordained priest in 1931 and took his doctor's degree in 1933. After having taught philosophy in various schools and especially in the École Sainte-Geneviève at Versailles (1935-47), he turned in the direction of social work and was attached to the *Action Populaire* from 1947 to 1950. During this time, he was employed on several occasions as a factory worker. Since 1950 ; Fr. RIDEAU has been assistant chaplain to the social Union of Catholic Engineers. A few of his many publications are, *Les rapports de la matière et de l'esprit dans le bergsonisme*, Alcan, 1933, 182 pp. (Thèse). *Le Dieu de Bergson*, Alcan, 1933, 136 pp. (Thèse). *Descartes, Pascal, Bergson*. Boivin, 1937, 246 pp. *Philosophie de la physique moderne*. Spes, 1946, 96 pp. *Introduction à la pensée de Paul Valéry*. Desclée De Brouwer, 1944, 304 pp. *François Mauriac*, Spes, 1945, 87 pp. *Alain-Fournier*, Spes, 1947, 86 pp. *Consécration. Le christianisme et l'activité humaine*. Desclée De Brouwer, 1946, 121 pp. *Séduction communiste et réflexion chrétienne*, Spes, 1947, 286 pp. *Ce que croient les chrétiens... Le savez-vous?* Spes, 1951, 102 pp. *Présence à Dieu. Présence au monde. Méditations apostoliques*. Les Éditions Ouvrières, 1953, 254 pp. *Paganisme ou christianisme. Étude sur l'athéisme moderne*, Casterman, 1953, 254 pp. Numerous articles in various magazines (*Études*, *Revue de l'Action Populaire*, *Écho de l'U. S. I. C.*, etc.). — Address: 42, rue de Grenelle, Paris VII<sup>e</sup>, FRANCE (Editor's note).

give their existence a *religious* value ; ignorant of the resources of their Faith, the riches of their mysteries, they are content with secular motives for their actions or for enduring their troubles. Both for themselves and for the Church this results in a regrettable loss which diminishes the radiation of the Christian community and sometimes renders it indistinguishable from the anonymous crowd. All those who, in whatever degree, are engaged in Christian education are responsible for this, especially the clergy.

Two points — work and suffering — merit attention ; complementary to one another, they stamp the whole of human life with activity and passivity, creative dynamism and negation.

We are not here concerned with the construction of a theology of these two elements, but rather to enquire how the Christian spirit can enter into them ; our aim is therefore educational and pastoral, and aims at the formation of souls.

## I. THE CHRISTIAN ATTITUDE TO WORK

### 1. *Temptation to autonomy.*

The distance between nature and grace must not be minimized. Without accepting the lutheran positions, which tend to annihilate the former under the "weight" of the latter, it must be stated, with the Bible and Tradition, that man is tempted to autonomy and defiance, urged by pride to independence and revolt. He thinks himself able to fulfil himself by his own strength alone and finds great difficulty in admitting conditioning and constraints in his life.

The growth of science and technology has accentuated this attitude ; the progress achieved in the mastery of the forces of the universe gives the modern Prometheus the illusion of being almighty and causes him to look upon suffering as an absolutely negative reality which it is impossible to assimilate. Many are captivated by the generous idea of a *working civilization*, which, complete harmony having finally been established in social relationships, will put work in its place and make of it the primary reality in life in the exaltation and joy of creation.

But, although work is susceptible of being consecrated, it is primarily an affirmation of self, it expresses and realizes man's desire to *exist* by himself ; disengaging conscience from animal confusion and natural servitudes, it awakens the flame of the spirit and gives man the necessary distance from the object. Going round his

garden, Adam *names* and calls creation (*Gen.*, I, 20). It would be quite in conformity with the Cartesian philosophy, which is at the root of the modern world, to transform the famous formula "I think, therefore I exist" into this other : "*I work, therefore I exist.*"

Now, atheism is to be found in embryo in this formula, for the 'worker' runs the risk of looking upon himself as an absolute and his work as an idol. Marxism takes this step when it makes of work the means for collective man to accomplish his 'autocreation' in history.

Many of our contemporaries, even in the Church, are more or less imbued with this pride, by reason of the influence of a materialistic civilization, with purely temporal aims. The first duty of 'pastoral' work is to tear the mask from these illusions. Far from being the supreme aim for man, work is but a means *ad Finem*.

This is all the more true because, like all non religious activity, its first result is to *exteriorize* man in his attention to his task, to cause him to lose himself in his 'project.' This decentralization, which is far from being unhealthy (does not the monastic rule balance the contemplative life by means of work ?), does tend to displace man and put him literally "beside himself." There is no one who has not experienced fatigue and exhaustion ; ambiguously, work can regenerate as it can degrade. Certain conditions of industrial life render work 'brutalizing' by its intensity, cadence, monotony, its excessive division... The concurring necessities and the war to the death of liberal economy too often reduce the modern worker (the manual worker up to the engineer or master) to the position of an instrument 'exploited' by an inhuman system. As a fact, a rigorously levelled economy arrives at the same result by a different road. The pastor of souls must understand this and make others aware of it ; for it can happen that a man is attached to his own state of intoxication !

## 2. Consecration of work.

The remedy does not lie simply in engagement, although that is indispensable for a Christian revolution in economy according to the doctrine of the Church, but in an appeal to all the resources of *theology*.

The Transcendence of God and that of Christian hope must be opposed to the idolatry of work. GOD IS. And the living God is the supernatural End of man, in time as in eternity, by a contemplation which is Mind and Love ; "We have an everlasting city, but

not here ; our goal is the city that is one day to be. " (*Heb.*, XIII, 14 ; Knox trans.). It is for that reason that, for preventive and therapeutic causes, but more profoundly, as the preliminary and anticipatory exercise for the Vision, the Bible from its first pages imposes on the worker the obligation of *leisure*, a leisure which shall not be inert and slumberous, but active, occupied and filled with worship and prayer.

Can it be said that the excellence of the contemplative life is sufficiently preached to Christian workers ? If a theology of work comprehends positive elements, and as we shall see, invites to a collaboration with God, it begins by an act of *separation* with regard to human work, by an act of faith in the Primacy of God and communion with Him.

A pastoral theology of work should insist first on the *sacrificial* nature of human activity. What the Christian worker lacks today (in the home as much as in the workshop) is a mystique, a religious sense, of work. While realizing his deficiencies, the good Christian, actuated by the ideal of " duties of state " and " professional conscience, " carries out his daily task well enough on the whole. But this is still to remain on the *moral* plane, and is not specifically different from the attitude of the unbeliever or the pagan. Now, as Kierkegaard has so well noted, morality remains in the temporal and earthly order of things and leaves to man himself the proprietorship of his actions ; lacking an inner motive as well as love, it is incapable of enabling man to fulfil himself. No doubt, the good Christian sometimes offers up his work, but has he really learnt to consecrate and sanctify it by a religious and theological act of faith in the Supremity of God ?

Our God is a " consuming Fire. " (*Heb.*, XII, 29). Absolute Authority ; He is the God Who claimed from Abraham's the son of promise and from His own Son His very life. All humanist exaltation of work, and all ' moral ' attachment to duty has to pass through a Passover, a Departure and a Night. Whatever it may be, work ought to be stamped by a spirit of *Poverty* ; like everything else, it does not belong to us, neither in its creative act nor in its visible results. It belongs to God and to God alone. Which is why the Bible insists on the offering of the *firstfruit* (*Ex.*, XXII, 29 ; *Lev.*, XXIII, 10) which manifests the sovereign right of God.

It must also be said that the great law of *Leisure* is overlooked by most Christians. Sundays (once the formalism of Mass has been deducted) are given over to distractions and amusements. The ' Sunday ' of daily prayer, which, in default of will or organization finds no place in the cycle of hours of day or night. Neglect of days

of recollection or retreats... How can a Christian meaning be given back to work without an effort in this direction, made first by ' militants ' and the élite and finally universal ? Let no one say that such a thing is impossible in the rhythm of modern life : " Habe me excusatum ! " (Luke, XIV, 18). For, without misconstruing the permanent ' groaning ' of the Spirit, " strengthening times " of personal or liturgical prayer can always find a place in the course of a day or week...

There is another threshold to cross in order to base the *dignity* of work on a foundation surer than that of humanism or philosophy. The Christian worker is in this matter soaked in an entirely secular, if not materialistic, atmosphere ; Third Republic or Kantian slogans hold sway (man, an end in himself...). Without refusing any value to the natural foundation of the dignity of work, not to be assimilated to a thing or an article of commerce, the Christian has at his disposition a *supernatural* motivation ; the incomparable dignity of his utilitarian actions is that of a son of God, placed provisionally on the earth, but destined to the possession of God Himself. Present in the world, he is also *separated* from it and this basic separation authorizes him to exact an absolute respect for his person and liberty ; the inhuman rigour of the liberal laws of production, the blind " mechanism of the market, " the primacy of money or the exigencies of technology, have to give way before the unique Value of a living Image of God.

But, for the same reasons, when the Christian worker claims his rights and strives to ' raise ' himself or his class, he cannot act with the same vision nor always with the same methods as his pagan companions. Not that he should give in to indifference or inertia, under pretence of a resignation which would only be cowardice nor even exclude the recourse to the pacific force of certain methods (strikes, etc.), but, like all his actions, his claim will be *inspired* by faith. Closely united to his comrades in the trades union warfare, he will abandon them if their aims or methods become unjust or harmful to the common good. He will prefer negotiation or arbitration to any systematic rupture. In opposition to certain movements, he will think that the power alone of a trades union organization, strong in its rights and determined on non-violence, may obtain better and more constructive results than class egoism or the threat of revolution. These problems are infinitely topical, but the Christian solution connotes sacrifice and deprivation. When in August 1953, the French Christian trades unions sought to stop a mighty conflict, they ran the risk of being called traitors. And, a little time after, when the Catholic engineers took up their stand

against a general revaluation of the wage scale, they knew that they were acting against their immediate interests...

Finally, and always because he is 'separate,' the Christian worker cannot put politics in the first place, nor make a kind of idol out of social reforms, without the risk of closing wider horizons. Faced with the inhumanity of his condition, the atrociousness of some of his sufferings, how can he avoid being seduced by the illusion of upheavals and impatience? Has it not been suggested to postpone the preaching of the Gospel till tomorrow? A pastoral activity will intervene with intelligence and charity to warn against or put right these divagations, all proceeding from a lack of faith in the religious scale of Values.

### *3. Work and sacred history.*

Let us now examine the other side of the picture. The Christian's work has a positive aspect of collaboration in a sacred history which makes him a sharer in the *meaning* of the Divine Plan, the great Design of the Creation and Incarnation. This is a new perspective which, without contradicting it, completes his adoring relationship to Transcendence; but it is the same appeal to the riches of the mystery, the same surpassing of humanism.

For, although man's work and the prodigious ascension of sciences and technology towards a future of freedom, pale before supernatural Hope, although the living God is to be preferred to everything and can claim the sacrifice of everything, it is none the less true that work is carried on on the *ground* and in the heart of a *history* in which God takes an interest with all the passion of an infinite Charity.

For several years past, under the influence of a biblical revival, theology has begun to rediscover the traditional theme of *Sacred History*, that is, of God's Plan, His Design, progressively realized from the Creation of the world until the Parousia, passing through Christ, the Centre of the History. It is a tragic history, for it connotes the catastrophe of sin, but it also contains the history of the Redemption and of Love, the history of Transfiguration and Hope. Who would dare to say that these ideas are present to the Christian consciousness and form part of the very centre of pastoral work?

It thus happens that the Christian worker may be unfavourably situated with regard to the earthly mystique of work and feel an inferiority complex with regard to the hope which animates the crowds of seekers or workers. Withdrawn and retiring, he dares not

share in the general eagerness for a better humanity and a more harmonious world. He takes refuge in an inner life, but this is not complete unless it faces the world and historical fact in order to exercise a charitable duty and a redemptive responsibility.

Here and there a beginning has been made towards the utilization of the initial text of *Genesis* (I, 28), (" Increase and multiply and fill the earth and make it yours ") in order to invite the Christian to *finish the divine Work* by marriage and work, to crown Creation. But as a rule the appeal to theology ends there. Now, the Christian attitude to work is impregnated with *Christology*; Christ is the Creator of the world, not only at its origin, but throughout material, biological and human history ; He is the divine *Centre* of all reality (" In him we live and move and have our being, " *Acts*, XVII, 28), the Centre of time, which rises to Him and proceeds from Him ; the End of all creation which will find its transfiguration and liberation in Him (*Rom.*, VIII, 19-23).

If one reflects that this history is no other than that of work in the general sense of human activity, can we not conclude that work is *in accordance with the sacred Work* of the Plan of salvation ? An indirect accordance, no doubt, but a necessary one, given that, in order to accomplish it, the sanctification of souls and the edification of the pleroma need all the values of culture and civilization which work creates. It is in the midst of these problems of moral and spiritual order set by professional, social and political life, that grace intervenes for the expansion of personality and the development of the Church. Work is a matter for consecration, the very substance of supernatural history ; the redemption of consciences and societies takes place on earth. It is infinitely important for the kingdom of God that the organization of human activity should avoid disorder so as to tend to harmony and contribute to the achievement of the divine Plan.

It is a pity that work should still be so commonly looked upon as a *chastisement* and an expiation ; if the pain of effort is linked with sin, work is independent of it and belongs to the original Perfection of the divine Creation (*Gen.*, I, 10). Besides, ought not this pain to be presented as the possibility of compensating, in the *very exercise of work*, for what sin may be involved in it ? For, as we have said, it is only too easy to give in to the temptation of revolt and autonomy in the very actions which permit man to ' exist. ' It is in an *atmosphere of sin* that human work has been carried on throughout history ; inhuman organizations, economic imperialism, the crushing of the weak by the strong, the poor by the rich... There is no one who is not more or less involved in this state of things. Now,

the Christian way use *the pain caused by work* in order to redeem this immanent sin ; he can offer the difficulties, servitudes and frustrations of work in union with the redemption of Jesus, for the ‘conversion’ of Work into the order of perfect Justice. In this way, the very negativity of work becomes positive and constructive ; nothing is lost of the effort, become sacrifice... What a consolation for the christian worker, if it is true that nothing is more painful than to doubt the utility of one’s pain or task !

The mystery of the *Church* offers as many resources. Tempted, in his social relationships to stop at too human considerations, such as the camaraderie of work or the solidarity of the group, even to subscribing to the famous slogan : “ Workers of the world, unite ! ”, or bestowing a messianic mission on his class, the Christian worker, awakened by his spiritual teachers, could perceive that the Church is *the Model and Prototype of every human community* ; not with regard to organization, but in matters of the spirit, for there is no society which, in order to exist and to survive, but must be animated by love and adopt the standards of devotion and sacrifice. Biological and social solidarity is worth nothing and does not subsist unless it refers implicitly to this ideal of Charity which is the Body of Christ the Church. It is possible to make a worker or an employer understand that their groups, while affirming their existence, should go beyond it by raising themselves up to a universal viewpoint, that of the common good and of unity ; that groups should collaborate by seeking beyond their differences for a profound agreement, even “ far-fetched ; ” that they should begin, announce, imitate from afar, the final spiritual Reunion of all men. Although it is sometimes so active and so generous in the working class, the mystique of unity is only “ human, too human ” if it does not guard against possible excesses by cleaving to that ideal of Unity which the Church provides, a unity, which already visible, will be fully manifested when mankind is ‘ recapitulated ’ in Christ.

But the Church is also *the sacramental and liturgical life*, centred on the Eucharist. It will be easy to invite the human worker to consecrate himself by uniting himself to the Mass and offering both his labours and results with Christ, immolated for the redemption of the world. There is nothing more touching than a Mass in which Christian workers come to ‘ collaborate ’ in the Sacrifice of Jesus by the homage of their work, spiritually present on the altar. In the bread and wine of the Offertory, they love to recognize the symbol of the huge work of the earth, and the eucharistic consecration is a token to them of the hoped-for transfiguration of human Work.

It is very important that the Mass, instead of seeming to be on the margin of human life, should be linked up with it, take charge of it and be part of it in order to supply the Complement which is lacking. The Eucharist is, if not the sacrament, at least the permanent feast of human Work ; it is beyond belief how much the worker needs a liturgical assembly of which modern crowds are only a pale 'Ersatz.'

Finally, if one starts again, not sometimes without indiscretion, to speak of *eschatology*, why not try to integrate human work in it, by showing that, if it is absurd to expect the solution of all problems and the appeasement of all conflicts on earth, the End of history connotes a mysterious gathering together of the efforts which have preceded it. Doubtless absolutely gratuitous, still the final elevation of man to the divine state, takes into account, by an infinite Mercy, the realizations of time and, freed from its impurities, the work of centuries will find its crowning and end in the new City. This will not be, however, without a sorrowful metamorphosis, as St. Peter tells us (*II Pet.*, III, 10) ; the "new heavens and the new earth" (*Apoc.*, XXI, 1) will retain some traces of the labours of time and the whole of history will appear as the birth of the sons of God to liberty (*Rom.*, VIII, 21). The worker needs *a vision of the future* and, if the earth is incapable of responding to his hope, only the divine perspectives can strengthen his patience and prevent frustration. Why leave it to false mystiques to drag down to earth infinite riches, positively donated in the Christian mystery ?

## II. THE CHRISTIAN ATTITUDE TO SUFFERING

It remains to show how the Christian attitude to suffering can be stimulated ; the subject needs less development, for the reply is analogous.

Again we find a "first movement" which is pagan, a temptation to revolt and defiance in face of suffering and, a fortiori, of death, which strikes and opposes man in the depths of his nature. Here it is not a matter of autonomy in action, but of permanence and integrity ; man does not agree to being undermined, diminished and destroyed. Now, suffering is a threat of annihilation, a beginning of abolition. Against the scandal and apparent absurdity, man stands up and protests.

Philosophical explanations and secular consolations, no doubt

necessary, seem very poor after all. We must here admit again that the Christian people are not always on the level of the event and often nourish themselves on feeble aliments. In particular, the modern proletariat, especially the non privileged, remain dumb in the face of their lot and are easily seduced by the ideologies of revolt or utopian illusions. Under the influence of propaganda, there is a tendency to *transpose* the mystery of evil into sociological rationalism, attributing, for instance, social injustice to economic laws and to the existence of classes with opposing interests.

It will not be time wasted if the pastor of souls gains a personal knowledge of the phenomenon of capitalistic *exploitation*, involving the stimulation of unlimited profits, the theoretically absolute liberty of productive enterprises which cannot but lead to the crushing of those who have only their strength to dispose of. And concurrently study must also be made of the similar servitude created by communistic totalitarianism.

He will then be in a position to point out the existence of perverse wills and conscious options caused by pride or egoism, side by side with the abstract systems and impersonal mechanism. Capitalism or communism, *men* are responsible for a system which they create more than they endure. Marx himself saw in social disorder a surrender of liberties before the 'fetishes' of the economic laws; he remembered the teaching of Hegel that history is nothing but a war of strength between 'master' and 'slave.'

It will then only be necessary to make clear that this attribution of evil to persons does now yet attain to a truth which remains a mystery; we must go back to the *original Rupture*, forever part of man's being. Thus we reach the religious plane, the sphere of faith, therefore of witness and the word. The evil which is in man is also *from Man*.

A humble gratitude and loyal sincerity starts the conversion of revolt into a filial submission, for it causes the *decentralization* of egoism into confidence in Love.

The 'problem' of evil only indeed arises for those who, in default of a spiritual life, transform a *mysterious* reality into a *spectacle*, which only finds a meaning in the adherence to faith, in the abandon of a child.

As long as the soul remains below this divine simplicity, which agrees silently in the Father's will, it remains in the domain, still intellectual, of criticism and *question*; troubled by the scandal, it asks for reasons and seeks the lost harmony on the plane of ideas.

But evil is inexplicable, as that *De Malo* which is Job's poem demonstrates in magnificent pictures (*Job*, 38-42). And the vision

of a crucified God will drive the mind to the extreme of astonishment.

The pastoral problem therefore once more abuts at an *elevation* on the religious plane. And this must be achieved from childhood by a *contemplative* education, which gradually liberates the self from its primitive narcissus complex to make it gaze at God, listen to God, in the Person of His Son. This Christian formation only in fact crowns this human therapy, this cultural ‘catharsis,’ which takes me from myself to project it outside in an objective vision of reality in the health of the “*élan vital*,” in the passion of service. A dialectic détour towards objectivity, so as to appreciate the interior life better.

But the problem of the “Christian attitude to suffering” is not entirely solved for all that, for abandon to God, which would seem to extinguish man’s will to live, throws him, under the stimulus of the Spirit, into *strife and action*. The loving and docile resignation to the divine Will in suffering and death coincides with a *non-resignation to evil* with a determined will to destroy it. Once again the Christian *paradox* comes to light, that permanent tension which causes two contrary and simultaneous attitudes to coexist.

Against nietzschean criticism, the fact is admitted nowadays that at the same time as he adores the Will of the Lord, the Christian must work at the extirpation of evil with all his strength, a fact which is more difficult to carry out in pastoral work than to meditate upon. Especially with regard to social injustices, it is hard to educate the soul of the worker in the ‘contradiction,’ the yes and no, of the Christian attitude. A double *sense* of charity must be imparted, towards God and towards men, and we must demonstrate the duty of engagement for the transformation of the framework, while consenting, in order to redeem the working world, to the effects of social injustice.

\* \* \*

*More practical questions* now arise as to the ways of ensuring this formation; in fact, how can we arouse this Christian attitude to work and suffering?

We must answer in one word: by *the Church*. But the Church is the Word of God presented by Authority, it is the Spirit of God conferred by the Priesthood.

It is therefore to a *biblical* and *liturgical* impregnation that we must appeal for the desired result. But this impregnation is only fully efficacious through the ministry and the mediation of the

*priest.* We come back therefore to all the forms of contact between the faithful and the priest, responsible for the spiritual formation of souls ; the individual contact by conversation, direction and confession, the contact of the chaplain to Catholic Action, the parochial contact of preaching, occasional or official contacts... and we must not forget the apostolic action of one Christian on another. The whole word of God can be directed towards the solution of the problem and support personal efforts. But the priest must himself be worthy of the trust reposed in him.

What can we hope for ? Without any doubt, a *religious deepening* of Christians ; that is the capital point. An elevation beyond lay humanism and philosophical moralism. A theological and spiritual delving into the riches of the Christian mystery. A double attitude, which is at once separation and incarnation, absence and presence to the world, which is the characteristic paradox of the Christian. A greater generosity in the homage to the Lord and service of the world. Finally, a wisdom, attentive to any deviation, faithful to the *Way* which is Christ, Mediator between earth and heaven, between God and man.

May the Spirit of Pentecost arouse a generation of adult Christians possessed of a strong and lucid formation which has learnt to work and to suffer in faith, hope and love !

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# A Parochial Essay in Religious Formation in the Home : "Gospel Homes"

by Léon DUQUENNE,

*Curé-doyen of the parish of St. Barthélemy, Liège*

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*Aim.* — The founders of the "Gospel Homes" have several intentions. Firstly, to induce Christians to live authentically religious lives by making them share in the graces of Lent. Secondly, to make the laity take a more active part in the Church's life by giving them a new field of action besides religious ceremonies, organizations, or Catholic Action groups, and by means of Christian homes to influence their neighbours.

*Means.* — The tactics employed aimed at finding a family in the different districts of the parish, especially the least practising ones, which, one evening a week, from Sexagesima until Easter, would invite its neighbours to a gathering to which a priest would come to talk religion, especially to speak of Christ in the Gospel : "Gospel Homes or Meetings."

*The Field of Action.* — The parish in which this new apostolate began is one of 10,000 inhabitants with about 4,000 homes. It is away from the centre of the town, and is of a mixed social character, chiefly consisting of lower middle-class and workers. 20 % of the adults, 12 % of them women and 8 % men, are faithful to their religious duties.

The fervent have been assisted in their religious practice for some years by a communal activity (Mass and services in common).

*History.* — The first attempt was in the Lent of 1952 and was a complete failure, the 27 families which were contacted refusing to invite their neighbours. The work was recommenced from another angle in October 1952. The attempt was then made to break down the families' self-isolation by asking them each to accept a statue of Our Lady for a week, from Monday to Friday, and to invite their

neighbours to come and recite the Rosary at the foot of the statue. 17 families agreed. In the Lent of 1953 the 17 were approached again and 10 agreed to hold the Gospel meetings, but in actual fact only two succeeded in doing so. In October 1953, 52 families agreed to the Rosary and in Lent 1954, 10 among them accepted the idea of the Gospel meetings and carried them out most successfully, the average attendance being 120 persons each week in the 10 homes.

*The 1954 gatherings.* — The 10 families are scattered about the parish. Except for two long streets of shops and a small middle class district, the different sections of the parish have all had their "Gospel home." Recruiting is among the neighbours and chiefly done by the family concerned. As a rule, those collected all knew their hosts and each other, at least by sight. The priest only had to perform 'introduction' twice. The Legion of Mary, which visits all the neighbouring houses methodically, was a great aid to recruiting. No distinction was made between social classes, nor literacy, nor degree of religious practice.

*The groups.* — Those who made up the "Gospel homes" were rarely over 60 years of age. Children are practically excluded and young people of from 18 to 25 are rare. On the whole, those who attended were between 30 and 50.

Here are a few brief facts which reveal the *physiognomy* of the groups.

— *Home no. 1:* a small carpenter's business ; the meeting was held in the kitchen. Average number present, 10. None were old ; average, 35 years, half men and half women.

— *Home no. 2:* an engraver in heavy metallurgical works ; the meeting was held in the kitchen. The average attendance was 8. No one was old ; 1 architect (55) and his wife, 2 wives of non-commissioned officers ; average age, 35.

— *Home no. 3:* a great invalid (55 years old) ; a young office girl ; the meeting was held in the kitchen, the average attendance was 10. Two elderly persons, men in the minority.

— *Home no. 4:* a small master-plumber and galvanizer (40) ; the meeting was held in the dining-room. The average attendance was 27. Two or three elderly people — as many men as women — 3 or 4 notorious non-practising. Too numerous to speak with entire freedom and to bring together in discussion.

— *Home no. 5:* the kitchen of a café ; average number present, 10, including a Moslem (60), a Mormon (30), an "official communist" (35), a law university student, a young business man (20), the proprietor (60), a young worker (20) ; three girls of 17 and 18, two ladies (40 and 50). All of the same

standard of education. The meeting began with a long prayer said kneeling by reason of the presence of the moslem.

— *Home no. 6*: a clerk (35); the meeting was held in his sitting-room; a more cultured atmosphere. Average attendance, 8, half of them men.

— *Home no. 7*: carpenter (45); the meeting was held in his dining-room; average attendance, 10, 3 elderly people; 4 women of 35 and a young man of 22.

— *Home no. 8*: a commercial traveller (40); the meeting was held in his dining-room. Average attendance, 11 — 5 elderly people. This group was the least co-operative, because, apparently of the age of five of the members.

— *Home no. 9*: a war-widow (45), of working-class family; average attendance, 8. The most socially mixed of the groups: 4 workmen, 1 stockbroker, one wholesale outfitter, 1 non-commissioned officer, 2 girls, 1 young man. Great cordiality, but particularly outstanding ignorance of religion.

— *Home no. 10*: 6 families inhabiting the same building; husband and wife of 30 to 40. The most socially united and the most alive of the groups.

The animation of the group and especially the general direction of the discussions are controlled by a priest. The priests in the parish took charge of 4 of the meetings, while the Redemptorist Fathers took the 6 others. In 9 of the groups a male member of the Legion of Mary had the mission of “creating the atmosphere.” From the second meeting, his role had become superfluous.

*The meetings.* — These took place in the evenings at 8 o’clock. According to the programme, they should have lasted 45 minutes, but actually they often went on for more than an hour and a half. Attendance was usually punctual and regular. Sometimes the husband if hindered, was replaced by his wife, and vice versa.

The meeting began by the reading of a page of the Gospel, preceded by a short introduction. This reading provided in 5 or 6 of the houses an immediate base for discussion, the priest keeping it more or less to the point. In the other houses, the priest did the talking and encouraged questions.

The atmosphere was very cordial and friendly; the meetings often lasting after the arranged time. The prayer at the end varied with the group and the priest.

*Subjects dealt with.* — The subjects were left to the choice of the priest, but all tended to a “meeting with Christ.” Besides the Lenten gospels, the discussions were on such subjects as, Rejecting formalism because religion is life. — The Christian is the salt of the earth, the light of the world, the leaven in the dough. — The Christian’s life is the divine life received through Christ and radiating

in the love of God and of others. — Sin spoils everything, but the mercy of Christ is immense. — Christ remains among us in the Eucharist. — The different attitudes of Christ's contemporaries are to be found today.

Some of the members went off easily into details on the questions of morals, but the principal subject was rarely forsaken.

*Results.* — It is hard to determine the results obtained in the sphere of " religious instruction. " Some, however, are visible and very encouraging. The families welcomed their neighbours with growing pleasure : they saw with regret the meetings coming to an end and asked to renew them from time to time. Some neighbours have made friendly contact.

The Redemptorist Fathers realized the ignorance concerning innumerable doctrinal points, but at the same time, were enchanted by the efficaciousness of this apostolate from the point of view of ' instruction . '

The meetings were ended by a " vigil of prayer " on Holy Thursday. The majority of the members were present.

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# **INTERNATIONAL SURVEY**



# I. FACTS

## ASIA

### *Japan.*

**In quest of moral instruction.** — Reading through the recent numbers of some large Japanese magazines of general interest, one is struck by the number of articles which deal with the new policy of the Ministry of Education with regard to moral education. The tone is often very bitter, the criticisms emanating chiefly from intellectual circles of the left, reproach the government with wishing to reinstate the famous "moral training" of before the war.

We know how, under the militarist régime, the teaching of morality was little by little transformed into lessons of nationalist indoctrination ; the total sacrifice of the personality to the service of the country, the unconditional fidelity to the emperor and his representatives constituted the standard for every virtue. We can therefore understand easily that one of the first acts of the process of democratization was the forbidding of all "moral" or religious teaching in the schools and its replacing by a series of courses described, not without emphasis, as being "social education." Actually, they comprised such diverse subjects as geography, history, study of means of transport, organization of leisure hours, and even lessons in agriculture or cooking ! Everyone considered that such a syllabus could not give back to Japanese youth what they had lost in their defeat : a reason for living, principles allowing them to discern evil from good. It took the evidence of a moral decadence rapidly becoming general in the whole country to alarm the government at last. For two years now the latter has tried to rediscover a moral foundation for the education of youth.

A first measure authorized the teaching of religion in the private schools ; soon after followed a project for the reform of "social education;" finally, for several months, the ministry has offered the teaching staff a "guide to moral education," while making it clear that it is only by way of documentation and has not the force of an official direction.

It is obvious that Catholic teachers are showing a lively interest in the reform movement thus started. Whether they work in government schools or Catholic institutions, the problem of moral and religious education of a fundamentally pagan country weighs heavily on all. It seems to us to be of more than local interest to describe this situation briefly together with the

up to date attempts at its solution. We are basing our remarks on two communications from persons from the teaching world at Tokyo : Mr Takeda, the principal of the lycée at Nihombashi, and Fr. Tomonaga, of the College Star of the Morning. These articles have appeared in the review " Education Catholique " published at the Catholic University of Tokyo.

1. *Official education.* — Let us, for instance, look through the " Guide to moral education," issued by the town of Tokyo to the teaching staff in its schools. The fragility of its foundations, or, more exactly, their complete absence, is alarming. The editors, a group of parents, teachers and heads of schools, state in the preface that they did not succeed in arriving at a mutual understanding of the aim of moral education, let alone of the methods to be employed. It is not surprising therefore to note the absolute moral relativism which inspired the rest of the work. Moral conscience is only seen as a simple psychological phenomenon, deprived of any autonomous existence. Morals must vary in accordance with social strata and with periods in time. There is an energetic refusal to base the moral law on any authority higher than the individual : " the voice of God," " the voice of conscience," " commandments from on high," etc. A former minister of education is accused of reactionary and totalitarian tendencies for having invoked the eternal and immutable moral principles !)

We may note in passing that the desire to put aside all idea of moral *authority* deprives education of what has up till now been one of its chief supports : the considerable attraction exercised over Japanese youth by great and noble human personalities. It is now forbidden to put before the child the example of his parents, teachers or elders. It is required that the child should learn nothing from his teacher except the knowledge and professional zeal of a specialized workman. He must even know how to criticize him if necessary. Sentiments of respect and gratitude which used to stamp so deeply the attitude of the pupil to his teachers, often throughout life, are now rejected as indicating a " feudal " mentality. It is undoubtedly the fact that this loving respect has served as a conscience for more than one in difficult moments as well as in daily life.

The prudent vagueness of the official directions can therefore be understood. Morality can only be defined in its negative aspect ; in order to inspire a dislike for evil, appeal is made to the displeasure which one feels in being injured by another. Each child must discover the moral precepts for himself ; learn respect for others, become a ' man,' be a ' citizen of the world.' Problems as personal as those of love and purity are regarded exclusively from an utilitarian angle : " Do not annoy your neighbour." Obviously there is no mention of the love of God or of loving the neighbour in God !

Faced with the poverty of the official directions the only way open is that of the personal influence of each teacher. In spite of what we have said above, that is often still very strong and the Christian can find a wonderful field of apostolate in the government schools. Certainly, he has to abstain from all religious proselytising. But no one forbids him to communicate to his pupils solid moral convictions founded on his christian faith, nor to show

them how to carry out these convictions in the Japanese society of today. At least, the example of his Christian life will be the touchstone of the "sincerity" of his teaching, that sincerity which, in Japanese eyes, is the gauge of a man's worth.

2. *Catholic education.* — The position which we have just outlined must serve as the background for an accurate picture of Catholic education. The great majority of the pupils are pagan and arrive from the primary school, already imbued with materialist and relativist maxims. In an earlier issue we have stated the problems which this raises for a moral and religious education. Let us simply repeat that most of the pupils who enter Catholic schools are, according to the Japanese expression, "white pages" as to any knowledge of religion, even of a natural kind. In such a case the first step is to awaken an interest in spiritual things. A master will ask his pupils to write an essay on the subject of "My anxieties" (a difficult word to translate, meaning also "torments, anguish"). The answers will lead to a first contact with the inner preoccupations of these young souls. One is struck by the number of boys who are tormented by the thoughts of death, doubts as to the meaning of life, the reality of a heaven, hell, etc. In the higher forms come problems of the existence of God, relations between men and women, liberty, fatalism and the value of our efforts, etc. After this the master knows how to link up his moral teaching with the practical lives of the students. For, we must state, even in the Catholic schools, it is a matter of a course in morals, not in religion, at least at the beginning. Experience has, in fact, shown that a religious instruction given at the beginning to all the pupils (especially if it be according to a catechetical method) often ends in a complete failure. The students do not like the word 'religion,' and would find an obligatory course an obstacle to eventual conversion. It would also not be judicious to organize a special course in religion for Catholics; they would immediately seem to be privileged and 'different' from their companions. Catholic teachers are therefore increasingly in favour of giving the same moral training to all, accompanied with an out-of-school religious instruction for the Catholics.

3. *An example of moral instruction inspired by catholicism.* — The Jesuit fathers of Eikō school (Yokosuka) have undertaken the publication of moral handbooks which can be used by any secondary schools, government or Catholic. There is no question in them of "catholicism," but of natural morality, an integral part of true humanism. It is an original work, to give what amounts to a course in moral philosophy which does not depend on religious revelation, although it is illuminated by it.

The first volume, called "Man's greatness," appeared a year ago and is already in its fourth edition. The second, "The just man" is shortly to appear. In face of the relativism of moral conceptions described above, this book clearly states its object, which is to give the moral education of Japanese youth a basis of absolute value, that is to say, man's very nature, identical throughout the ages. Resolutely adopting the social perspective, so dear to the Japanese teachers, the authors state their conviction that a mo-

rality which is not founded on absolute values will never have sufficient strength to transform our society.

We will give a general survey of the plan of the book. The accent placed on the idea of " way " will be noted, for it is an essential part of the moral thought of the Extreme East. (Does not the word corresponding to " morality " signify the " Knowledge of the right road " ?)

1. Man's road : the road of human life — the citizen's road — How shall we walk along this road ?

2. The Guide on the way : conscience — everyone has a conscience — it does not change nor cease to speak — sin and temptation (that to sin is not synonymous with " hurting anyone, " a frequent confusion of thought in Japan).

3. What is man ? ; mind — liberty — conscience. How man differs from animals — what is the soul ? — Man's mission ; the spiritual summit and the king of creation.

4. Origin of man ; creation and evolution (a burning subject ! commencing with the primary school).

5. The Creator ; proof of the existence of God. — Who is God ? God has laid down man's road.

6. Human morality and road to God ; the Creator, our sovereign Lord and benefactor (the two types of human relationships most familiar to the Japanese heart). The Creator, master of the universe ; Providence and the problem of evil. — The road to God (religion).

7. Man's end ; the end of creation, of the universe. — Man's destiny, eternal happiness. — Immortality of the soul — Eternal happiness — the meaning of death — man's possible failure.

It should be carefully noted that it is only the foundations of morality which are here laid down. An arduous, but necessary task, even and perhaps especially, for our young Christians who cannot be thrown out upon the world without protection against the slogans continually being repeated around them. The two following volumes, " The just man " and " The citizen, " will deal respectively with the ideal of personal perfection and with social morality. It must be understood that the necessarily dry aspect of a table of contents does not give an idea of the style, which is extremely forceful. The exposition, composed with the help of a number of teachers, reflects daily contact with the pupils and deals with the questions from an angle which is familiar to them. It is certainly true that the nature of the subject does not allow of an easy approach. It might have been hoped that it would not have been necessary to treat of the proof of the existence of God, nor to examine the theory of evolution, nor to criticize moral relativism before boys of thirteen. We have been forced to do so by the contents of the illustrated papers, popular books, talks on the wireless, and the cinema. At the age of sixteen prejudices will already have taken root and the religious sense of the mind been blunted. Does this hold good only for Japan ?

Jean FRISCH, S. J., Enghien (Belgium).

## AUSTRALIA

**Institute of Theology for Nuns.** — The course (in Melbourne) will cover three years : first year, Dogmatic Theology and Liturgy ; second year, Moral and Ascetical Theology ; third year, Sacred Scripture and Church History.

All religious sisters are eligible to take the course, which will be given on alternate Saturday mornings from the first Saturday of March to the last Saturday of November at the Cathedral Hall, Brunswick Street, Fitzroy.

Some 250 nuns from more than twenty religious congregations for women in the archdiocese have already registered for the Institute.

The course will consist of lectures, discussions, question box and assignments in the form of reading for essays, etc. Successful completion of the course will qualify for a diploma. To obtain the diploma regular attendance at lectures and satisfactory fulfilment of assignments will be necessary. There will be no formal examinations.

The lectures this year in Dogma and Liturgy will be given by Father John F. Kelly, Diocesan Inspector of Schools and author of "Through Christ Our Lord," recently published at the Advocate Press.

The establishment of the Institute follows the recommendations of the First Congress of Superior-Generals held in Rome, 1952, under the auspices of the Sacred Congregation of Religious, and it has been set up with the approval and encouragement of His Grace Archbishop Mannix.

D. J. CONQUEST, *Melbourne.*

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## EUROPE

### *Belgium.*

**Catechetical exhibitions.** — From its commencement in 1935, the Centre Documentaire Catéchétique, then established at Louvain, organized a series of exhibitions in the different provinces of Belgium, allowing all the members of the teaching fraternity to become acquainted with the extent of the documentary matter existing at that date. As a matter of fact, we had to do with an enterprise of a certain comprehensiveness, but one which took up a lot of time and only seldom allowed of any depth of treatment.

Since the transfer of the C. D. C. to Brussels, under the name of "Centre international de la formation religieuse," the members of the group found themselves engaged in a greater work of study and publishing, which

did not leave them free to go away for any length of time to organize such large exhibitions frequently. It was, however, obvious that an immediate contact with the didactic books and material which were valuable was far more efficacious than the review of them which could be undertaken in a bibliographical publication. That is why the Centre has again started its exhibitions on a reduced scale, but one which it is hoped will be more efficient.

It is now being addressed to specific groups : major seminaries, universities faculties of pedagogy, normal schools, colleges, groups of catechists, study days for a teaching congregation, etc. The books and illustrations are selected according to the especial interest of each of the groups. A large room is sufficient to house it. The exhibition is preferably held at the weekend. An introductory talk is given, indicating the place which the documents hold in the actual state of the catechetical movement. One or several visits with guides fix attention on the most important publications. A typical film strip is shown. During the following day, the directors and teachers exchange views with a member of the team in the course of personal conversation. They often decide to buy what has appeared to them to be especially useful for their work.

Twenty exhibitions of this kind have already been organized in six months by the "Studiecentrum voor godsdienstige vorming" (the Flemish section of the Centre) in the Northern part of our country. They have met with the most lively interest. Less sensational than larger exhibitions, they are more efficacious perhaps from some points of view. All those who teach religion will find them very useful, and a means of reflecting on the method which suits them best and a real encouragement to give themselves wholeheartedly to their great task.

M. VAN CASTER, Brussels.

### *France.*

**National Days for Religious instruction.** (Paris, 16th and 17th March, 1954). The National Study Days for Religious Instruction under the presidency of His Lordship Mgr de Provencières, archbishop of Aix and president of the National Committee for the Catechism were attended by more than 600 priests, religious and laity from 80 dioceses and several foreign countries. The subject which was chiefly studied was the role and training of catechists.<sup>1</sup> The speeches were often profound and backed by a thorough study of the subject.

<sup>1</sup> The list of speakers and their subjects is as follows : *The catechist in the Church in France and his history*, by the Rev. Fr. DANIÉLOU, S. J., professor at the Catholic Institute in Paris ; *Licenciate course in religious instruction. The Catechists' School at Lyons and the Higher Catechetical Institute*, by the abbé COUDREAU, P. S. S., Director of the Institute ; *The vocation of the catechist*, by the abbé DU VERDIER, director of the religious instruction at Tulle ; *Testimony of a parochial catechist*, by

- What part catechists played in the history of the Church in France ;
- Who ought the priests' auxiliary catechists to be ? First of all, the parents, then laity endowed with the necessary moral and intellectual qualities and called by God to the task ;
- What ought their training to consist in (for instance, it is given on a higher scale at the Higher Catechetical Institute and in a lower grade in different centres, especially at Lyons) ;
- How ought their duties to be carried out ? (particularly with regard to an attempt which ought to be made, and has actually been begun, to associate the parents more closely with the teaching mission of the Church).

We lack space to deal in extenso with the contents of these speeches, which will be reproduced in full in *La Documentation Catéchistique*, but we should like to mention three particularly suggestive ones : from a parochial country catechist, a mother who is a catechist in a working class parish, and from a religious of a teaching Order.

1. *The testimony of a parochial country catechist, Mlle Giron.* — This speech, which carried conviction, demonstrated that the catechism class can put new life into the children of a parish. Mlle Giron's experiment is in its 26th year. Her parish is in the country : it contains 180 inhabitants of all social grades ; there is no resident priest ; mass is said once a fortnight, but the catechist has obtained the privilege of having the Blessed Sacrament reserved in the church ; the atmosphere was decidedly one of indifference.

Our catechist, who, by the way, works for her living, had, at the beginning of her "ministry," adopted the method (common in many parishes) of basing the teaching of the catechism on the memorization of questions and verbal answers. The result was disappointing. Acquaintance with the methods of the J. A. C. caused her to try a different procedure, involving

- not so much a superficial knowledge as a profound and practical knowledge resting on the attempt at living a real christian life ;
- contact with the different backgrounds of the children's lives (family, school, etc.) ;

— active participation by the children who began to feel more and more responsible for the success of the class ; (at one time there was a question of the catechist's departure. "If Mlle Giron goes," the children said, "We will carry on the catechism all the same and send her our work");

— at the beginning of each year, each quarter and each new stage, the catechist herself meditated before the Blessed Sacrament and examined herself on the responsibilities which God was entrusting to her.

In practice, the catechist finds herself every Thursday from 2 o'clock till

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Mlle GIRON, catechist at Saint-Jean de Neauregard (Seine-et-Oise) ; *Training catechists*, by the abbé COLOMB, P. S. S., assistant director of religious instruction at Lyons ; *Testimony of a teaching religious*, by Brother Vincent, of the Institute of the Brothers of the Christian Schools ; *Catechist parents*, by His Lordship Mgr LALLIER, bishop of Nancy ; *Testimony of a Mother*, by Mme J. FAUCHER, catechist at the Sacré-Cœur at Colombes.

5 in front of about twenty children of from 6 to 13. The atmosphere is a family one ; the children help each other ; the big ones hear the little ones and even explain the lessons to them : " You see, Peter, in a father's eyes his son is always his son " was the conclusion of a commentary on the parable of the Prodigal Son by a boy of 13 to one of 8.

Little by little, the groups of children acquire a real christian sense ; they are to be seen influencing their family and bringing their parents back to the sacraments. One year, those to be confirmed asked their godfather to choose them a motto. He suggested Bayard's : " A knight without fear and without reproach ! " " Knights, " said the children, " they were long ago in history. Let's say rather, Christians without fear and without reproach ! "

**2. The testimony of a mother catechist in a workingclass parish by Mme. J. Faucher.** — In the parish of Colombes, the catechism class is divided into groups of boys and girls,<sup>1</sup> with about 7 children in each, strongly held together. It is hoped that they will help one another to practise their christianity faithfully. Besides the classes held in the parish hall under the priest's direction, meetings take place in the catechist's home or that of one of the children, presided over by the catechist. It is the time to meditate on christian truths in familiar words and to study together the practical problems involved by them. The catechist's apostolate actually reaches beyond the group of children ; enquiries are made at the grocer's and the baker's and she can in this way shed a little of the sweetness, light and strength of Christ.

**3. The testimony of a teaching brother, Brother Vincent.** — The author explained with sincerity and wisdom how he tried to keep his vocation as catechist distinct from that of schoolmaster. Brother Vincent noted that the consciousness of a catechetical mission ought continually to be kept on the alert if one wishes to avoid slipping into a certain 'functionalism' and to see one's spiritual horizon narrow. Outside his school, the teacher/catechist ought to make contact with families, parishes, the Church ; he should be constantly striving to collaborate with his colleagues in putting life into the institute and arousing a spirit of charity and joy among all, masters and pupils. The conclusions which follow from these considerations are of interest to superiors and subjects of the teaching Orders ; their primary task is to transmit Christ's message. This mission cannot be properly carried out unless religious life is continually being purified and rejuvenated in the consciousness of this responsibility, and unless the young religious are given a thorough, and even a specialized training with this in view.

P. RANWEZ, S. J., Brussels.

**67th Congress of the Union des Oeuvres Catholiques de France** (Montpellier, 20th to 23rd April, 1954). — Under the chairmanship of Mgr Duperray, Bishop of Montpellier and Mgr Courbe, Secretary General of

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<sup>1</sup> Cf. L. RÉTIF, *The religious training of children of the dechristianized working classes*, in *Lumen Vitae*, I, (1946), 3, pp. 491 et seq.

French Catholic Action, the Montpellier Congress dealt with the subject of *The priest, minister of the Word.*

The letter addressed by Mgr Montini in the name of the Holy Father to the presidents and organizers reminded them that the first and greatest task of the preacher is to "lead men back to the knowledge of the true personal God, so that they begin again to walk in His presence in fear and love." It also drew attention to other points: the priest receives the legitimate mission of preacher from the bishop and in this way preaching becomes the act of the Church. On the other hand, this preaching should never cease to be an instruction for the spirit, and should be made fruitful by sacrifice and prayer.

With its attendance of some 2,000 (priests were in the majority), the Congress proceeded as on the former occasions, in an atmosphere of cordiality and fervour. Among the speeches,<sup>1</sup> which were all outstanding, we may note some of the points brought out by the Abbé Le Sourd and the Rev. Fr. Roguet.

Preaching, according to the abbé Le Sourd, should aim at making the divine life live in the way that the mass shows us. For that, it should be the personal appeal of God (before Whom the preacher ought to efface himself) addressed to the hearer and meant to sustain a personal meeting with God. This meeting of the Christian with God associates him with Christ Who, with His own, built His Church. The preacher's word should, therefore, break down egoisms and induce communion and self-surrender.

Fr. Roguet, in an enlightening exposition, showed how the preacher's words should illuminate the gift which God makes of Himself, especially in the Eucharistic Celebration. This intimate connection between celebration and preaching gives the latter a liturgical and priestly character. The priest-preacher should go straight to the heart of the mystery, like the inspired author does in the Bible. His teaching, deeply doctrinal, will always coincide with the conclusions of speculative theology, with which every preacher should be familiar.

Before recalling these requirements of preaching, Fr. Roguet had opportunely defined preaching *par excellence*, the homily, as being the proclamation in the Church of the word in close connection with the mysteries of worship, by a priest who has received the mission to do so. It can be understood how this preaching so intimately linked to the mystery of worship is necessarily reserved for the priest.

On this basis, and, we think, completing Fr. Roguet's thought, we may define in what catechesis consists and in what manner it constitutes preach-

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<sup>1</sup> The principal speeches were: Sociology: *Preaching and the Modern World* by M. J. DUBOIS-DUMÉE; Theological reflections: *Word of God and the Mission of the Church*, by the Rev. Fr. DANIÉLOU, S. J.; The pastoral objective: *Preaching and the Christian Life*, by the abbé LE SOURD, curé of Saint-Sulpice; perspective and contents: *Presentation of the Christian Message*, by Canon MAIALE; riches and spirit: *Biblical and Liturgical Sources of Preaching*, by Fr. ROGUET, O. P.; how the preaching should be carried out: *Style and Technique of Preaching*, by Canon ENNE.

ing. The meaning of the word catechesis is very broad, while being more precise than that of "preaching," which is vague. Catechesis, in fact, includes the whole of the teaching given by the Church to her catechumens and neophytes and faithful. It not only signifies the elementary notions, but the development of the mystery (excluding, however, the scientific and technical exposition which constitutes theological instruction); it is not only a collection of lessons destined to illuminate the mind, but a preaching intended to support the Christian life. The highest catechesis is that which the supreme Pastor or the bishop bestows on his flock; next comes that of the priest in association with liturgical celebrations (which is the homily); but we must also call catechesis all the teaching which prepares for and follows the celebrations and which should aim at awakening a clear and practical knowledge of the whole of the Christian message. The laity can be associated in this part of the ministry of the word and their catechetical mission is a prolongation of the sacerdotal preaching. Such will be the function of parents (whose mission comes from the sacrament of marriage) and of catechists in parishes or schools.

At the end of the Congress, His Lordship Mgr Duperray read out the judicious and pertinent recommendations which were its conclusions.

P. RANWEZ, S. J., Brussels.

### *Italy.*

***Religious education in the maternal schools.*** — 1. *The first association of the kind in parochial life.* — In Italy the 'maternal school' owes its first inception to a priest of the diocese of Cremona, *Don Ferrante Aporti*.

In 1827 he opened the first 'Children's Home' with an educational object; it was no longer merely a nursery where a few teachers did no more than look after the children entrusted to them by their parents during working hours, but Don Aporti wanted it to be a family of little children; a 'home' which would be like their own; teachers who would mother them, joyous and instructive activity. With this aim in view he wrote manuals: *Manuale di educazione ed ammaestramento per le scuole infantili*; in 1833; *Guida pei fondatori e direttori delle scuole infantili di carità*; in 1836; *Metodo per adoperare il sillabario ad uso dell'infanzia*; and finally *Pedagogia* in 1847.

Don Aporti very soon became known through his apostolate and publications, and was delegated by Turin University to give a special course, called *Scuola di Metodo*, in the Italian athenaeums. This innovation attracted the attention and appreciation of the pedagogues of the day, like Gino Capponi, Raffaele Lambruschini.

Many Italian towns followed the example of Cremona. The clergy very justly claim the right to take charge of children in infancy, for, if the children's homes multiplied, the priest-teachers and parish priests were the chief promoters. Today the 'home' has become the primary school of the parish and offers a virgin zone where the influence of the church can be exercised

in full liberty and with indubitable practical results. The infants of the parish are in great numbers entrusted to the 'homes' by their parents working in factories, shops or in the fields. In this way the child meets officially with the parish, the "Asili Infantili Italiani" being mostly, if not entirely, confided to nuns from various institutes.

2. *The scholastic position of the childrens' homes.* — The chief Italian towns adopted the systematic instruction planned by Don Aporti, with a view to ensuring the children's thorough religious formation. These circumstances inspired the apostolate and method of two sisters, Carolina and Rosa Agazzi, teachers at Brescia, who devoted their lives to the work ; Maria Montessori was then beginning her experiments and developing her method, to be propagated and completed abroad. The nurseries, called also "Nidi d'Infanzia," "Giardini d'Infanzia," "Case dei Bambini" aroused the interest of the Minister of Public Education, who drew up a syllabus and prescribed training for the *infants' mistresses* in the *Instituti di Magistero Femminile*.

These homes are now called *maternal schools* ; they may be either governmental or private, placed under the surveillance of the government school authorities, represented by the *Direttori Didatrici* of the "circles," a "circle" being composed of the primary schools of a group of districts or zones.

3. *The religious teachers in the maternal schools.* — In the towns and certain districts, the maternal schools depend directly on the State, which takes charge of the buildings, the personnel for their upkeep and the teaching staff. These are, however, few in number and the majority of the maternal schools are opened by the parishes or charitable institutions ; almost always the parish priests are at the head, but expenses are covered either by the municipalities or by the religious congregations which founded them.

At the present time the schools represent a great work of the Church in Italy ; it wants them, constructs them, gives them their didactic material, entrusts them to teaching nuns, fills them with poor and destitute children, chiefly from the working class and peasant families.

The religious and moral education of the children is therefore in the Church's hands, which is an excellent thing for the education of a christian childhood and to supply for the deficiencies of the modern family. The attempts of communism to invade these territories of innocence and grace have failed. The nuns are undefeatable in their sacrifice, love, intuition and wisdom. Italian mothers trust them and do not want substitutes with but little respect for spiritual things.

4. *The central problem : the training of the teachers.* — The maternal school combines two educational institutions. It is a school, giving the children the primary elements of communal life, companions, class rooms, horarium, syllabus, mistresses, but it is a maternal school, which reconstitutes and reproduces the family atmosphere under the guidance of a "*maestra-mamma*." The method, construction, spirit, horarium and syllabus all bear the imprint of maternity, while preparing the child for the real school.

The teaching nuns are generous and admirable. Most of them have the

legal diploma, but often those who have not help the others. It thus may happen that numerous maternal schools are run by nuns who have had no preparation for their position. The effect of their claustral training on this little world is that there is " an education lacking in psychology, progress, proportion, especially in religion. "

The ecclesiastical authorities — especially the S. Congregation of Seminaries and the S. Congregation of Religious — urge on the congregations in charge that they provide their religious teachers with a suitable religious training and particularly a sufficient pedagogic training. This solicitude on the Church's part might be better understood by the institutes concerned. That would be all to the advantage of the christian educational establishments, and greater prestige would be shed on the sacrifice and devotion of these admirable people who know how to live and die for an apostolate which is one of the most delicate and difficult.

5. *The sisters Agazzi and Maria Montessori.* — The work of the maternal schools in Italy is bound up with the names of three great teachers : Rosa and Carolina Agazzi and Maria Montessori. The first two created the "*Metodo Italiano.*" Starting from Froebel, they branched out for themselves in an atmosphere of calm and religious respect for child personality, and drew up their own method ; the method usually adopted for many years in nearly all the Italian maternal schools. They found a wise master and guide in Professor Pietro Pasquali, the didactic head of the primary schools in Brescia. The two sisters opened their *maternal school* at Mompiano, an agricultural village ; in charity and silence, they devoted themselves to their task, seeking to encourage spiritual life by means of various activities ; physical education, spirit of observation, teaching languages, aesthetic sense, moral, social, and religious education. Rosa Agazzi's child is " like a vital germ which aspires to its complete development." The two teachers also published books on their work : *Guida per le educatrici dell'infanzia* ; *La lingua parlata* ; *Conversazioni nella scuola materna* ; *L'abbici del canto educativo* ; *Bimbi cantate* ; *L'arte delle picole mani* ; *Come intendo il museo didattico nell'educazione dell'infanzia*. All these were published by the "*La Scuola*" publishing house at Brescia.

Religious education in their method permeates the whole of the day, creating an atmosphere of gentleness and wellbeing, in which the child breathes in the faith as its lungs breathe oxygen.

Maria Montessori began by devoting herself to abnormal children and elaborated an educational and re-educational scheme for them based on a suitable psychology, the result of observation and study, together with spontaneity and liberty for the children, in their most human sense. She extended her experiments to normal infants and drew up a method which was appreciated and adopted abroad.

In this method, which was at first received by Catholics with some reserve, religious education plays an essential part, especially when its creator discovered a valuable and useful element in the liturgy.

Among her publications which are well known in the educational world,

we may mention *Formazione dell'uomo*; *Educazione e pace*; *Il segreto dell'infanzia*; *La scoperta del bambino*; *La mente assorbente*. Of a religious nature are, *La Santa Messa spiegata ai bambini* and *La vita in Cristo*, completed by a liturgical calendar. These works have been published by the Garzanti publishing house, Milan.

The Agazzi method is the one most used in the Italian maternal schools, but the Montessori one is increasingly known owing to the *Centro Nazionale Montessoriano*, which organizes courses, meetings and conferences.

*6. Religious education in the maternal schools.* — The educational syllabus in the maternal schools has been drawn up by the *Ministry of Public Education* and comprises : *religion, moral and physical instruction, games and work, the Italian language, drawing and singing*. It is sane, christian, constructive. The following are the details of the religious and moral instruction :

Sign of the cross ; Hail Mary ; Our Father, in Italian. Conversations about Jesus and His mother. The crib. God, the Father of all creatures. The child's behaviour in church. Short religious hymns. Stories and episodes in the life of Jesus, told by the mistress.

The preliminary instructions of the government religious syllabus lay down that " In the religious instruction particular care will be taken of the children's behaviour during the recitation of the daily prayers. The essential instructions should be accompanied by short and appropriate stories, extracts from the life of Jesus. These stories should reveal chiefly God's love for all creatures. "

The syllabus of moral instruction is as follows : Love and obedience to parents and mistress. Affection and amiability towards companions. Mutual help. Love of country and respect for the flag. Behaviour at home and in school ; order and conduct. Duties of politeness at home, at school, in the street. Respect for things which belong to us and to others. Public things. Respect for animals and plants. Exercises for developing the attention and the will. Observations on events of daily life, told by teacher and child.

The preliminary instructions on moral education say that " Moral and physical education, combined appropriately, go to form good habits. The teacher should lead the child to collaborate with her and his companions and thus train him to follow the good principles which experience will progressively reveal to him. "

*7. Religious didactics at the maternal school.* — The maternal schools being chiefly entrusted to nuns, and elsewhere to excellent laywomen — with a few regrettable exceptions — religious didactics are applied with tact and progressively. The active methods have exerted a great influence on these schools, especially in the child's education in spontaneous prayer, a joyful and calm piety, christocentric, living and concrete. The liturgical cycle, inserted in the syllabus by Maria Montessori, creates a liturgical atmosphere in the school, which is colourful, vital and centred on Jesus Who appears in the various phases of His life : the Infant, the Child, the Adolescent, the Master, the Thaumaturge, the Redeemer. In addition, Our Lady is constantly at the side of her divine Son. The result is that *the Gospel comes alive for the child*.

8. *The economic situation of the schools.* — The maternal schools are nearly all not State schools, but dependent on the communes or parishes and religious institutes, and for this reason, their financial position is problematic. These humble but fecund institutions do not always interest the public ; their little world does not know how to proclaim its rights and remind adults of their duties to children. The State is absorbed in graver problems. Rights of children are talked of, but their true interests ignored.

The nuns who take charge of the maternal schools lead a hard life ; scattered in small villages, country places or in the mountains, they form little communities of two, three or four at most, share the privations of the people among whom they live and their primitive food. Often the schools are without the necessary didactic equipment, although the nuns accomplish miracles of didactic ingenuity by themselves making the essential material for intuitive instruction with very good taste. The practical turn of mind is especially shown in the religious training of the children, which is undertaken with a great supernatural spirit and motherly feeling.

The economic situation is thus counterbalanced by the rich spiritual activity, which leaves a lasting mark on the moral and religious formation of Italian children.

9. *A christian initiative.* — For some years there has been in existence in Rome the *Associazione Educatrice Italiana*, organized by Brother Alessandro Alessandrini of the Christian Schools and now directed by Brother Leone di Maria, the official inspector of religious instruction in the primary, secondary and higher schools of Central Italy. The original aim of this institution was to help the Italian maternal schools, to deal with their business with the ministry of public education and to organize courses in methodology, especially with a view to the maternal schools in Rome. By its silent, careful and timely work, the organization carried out an immense apostolate.

10. *Study centres and centres of direction for the schools.* — The first centre for studies, experiments and material for this kind of school was the *Scuola Moderna* at Brescia. For years it has published a didactic magazine *Scuola Materna* meant for the teachers ; it has promoted studies and courses on the Metodo Italiano of the Agazzi sisters, whose works it has published ; it has prepared the ground for the *Centro Nazionale Didattico* of the maternal school, presided over by the famous Italian pedagogist, Aldo Agazzi, assisted by a national committee.

The womens' religious congregations who devote themselves to the maternal schools have, on the initiative of the *Schools Office* of the S. Congregation of Religious, formed a national federation, with regional sections and diocesan sub-sections, known under the initials of A. L. A. Its aim is to protect the educational and economic rights of the religious " Infant teachers." An excellent monthly review gives the undertakings, ideas, programmes and most remarkable experiments. National, regional and diocesan meetings are held periodically, of a formative and pedagogic nature, with good practical results.

Some of the more favoured dioceses organize meetings and days in their regions every year, so that all the religious are able to assist.

11. *Pastoral remarks concerning the maternal schools.* — As a priest and teacher, I think it possible to make some remarks from the pastoral point of view on the subject of the maternal schools in Italy.

1) The Italian maternal schools have remained inviolate zones which have repulsed all attempts at marxist infiltration : the religious who have the charge of them form an impassible dyke. The parish priests can count absolutely on the children in the maternal schools.

2) The parish priests can use the schools for pastoral ends, for they put them in touch with the mothers who take their children to them ; the mothers are the first allies in education. The priests can enlarge their influence on the children by multiplying their visits to the schools, holding religious conversations with the pupils, guiding the teachers by practical recommendations, didactic observations, and telling them of recent publications.

3) It is painful to note that the Congregations, for lack of vocations and subjects, often withdraw their religious from the maternal schools in the small villages, thus leaving the field open to lay elements of non-christian tendencies. There is a tendency today to form large religious communities for more prominent and easier works, such as colleges, boarding schools, primary and middle schools.

4) The nuns in the maternal schools are the first and irreplaceable helpers of the parish priest for the parochial women's associations ; clubs, sewing classes, evening classes ; liturgical lessons, etc.

5) These religious need a thorough pedagogical training and knowledge, training schools and noviciates ought to organize courses in pedagogy and child psychology, besides the regular courses in elementary theology.

6) The government authorities and the upper classes ought to subsidize the maternal schools to a greater extent, abandoned as they have been up to now to the religious charitable initiative of the Church, religious congregations and local benefactors. The present *subsidies* do not correspond with the needs. So that the religious should have a human standard of life, they ought to be assured of their necessary daily bread. The misery of certain social strata and certain districts has its repercussions on the maternal schools.

7) We will end by recognizing that the spirit and programme of the Italian maternal schools are entirely christian. We, however, hope that the importance of this school in the nation's education and in the spiritual mission of the Church will be better understood. The child requires us to think seriously of him and his future.

Don Silvio RIVA, Como.  
Director of the Diocesan Catechetical  
Bureau and the "Rivista del Catechismo."

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## II. LITERATURE

### FRENCH LANGUAGE

#### III. BOOKS CONCERNING THE RELIGIOUS EDUCATION OF OLDER PUPILS

(from twelve years old ; adolescents and adults)<sup>1</sup>

N. B. We are classifying the books in this third section as follows : instructions with regard to pastoral, psychological and pedagogical matters ; school books ; books concerning out of school formation.

##### 1. *Pastoral, psychological and pedagogical instructions.*

**A. Pastoral.** — In order to find out what should be the spirit, direction and methods of contemporary apostolate, it is necessary to go deeply into the problem. A book will help priests and laymen to set it in its true light and to find the proper solution :

*Église et Apostolat.*<sup>2</sup> The authors recall the progressive realization of God's plan, the history of salvation outside Israel and in Israel, through Christ and His Church. They then analyse the various forms of the apostolate, pointing out those who must assume responsibility, observing the historical conditions for it in the West and in the different forms of civilisation. They go on to state what are and what should be the concrete orientations of the actual apostolate.

Knowledge of the institutional and sociological aspects of the problem of the apostolate are becoming more and more necessary for both priests and lay apostles. Amongst recent studies, we may mention *Problème de la paroisse*<sup>3</sup> and *Aspects de la pratique religieuse à Paris*<sup>4</sup> by the Abbé DANIEL : In it we find a characteristic example of what a conscientious and methodical enquiry can reveal to pastors of souls.

**B. Psychology, pedagogy and religious methodology.** — In the domain of psychology and pedagogy, an enquiry on the subject of the religious psychology of adolescents has been carried out by Fr. L. GUILTARD. He has

<sup>1</sup> See *Lumen Vitae*, IX (1954), pp. 141-149.

<sup>2</sup> Tournai-Paris, Casterman, 1953, 21 × 15 cm., 258 pp.

<sup>3</sup> Special number of *La Maison-Dieu*, no. 36, 1953, 4th quarter.

<sup>4</sup> Paris, Éd. Ouvrières, 1952, 19 × 14 cm., 134 pp.

collected the results in *L'évolution religieuse des adolescents*.<sup>1</sup> The field of exploration was that of the pupils or former pupils of the Institutes of the Brothers. After considering three phases : initiatory (6 or 7 up to 11, 12 or 13), unsettled (12 or 13 to 16 or 17), personal (during youth), the author distinguishes five religious types : the areligious, the indifferent, the traditionalist, the divided, the fervent.

For mothers of families, Fr. DUFOYER has written two perspicacious and clear treatises : *La psychologie des adolescents expliquée aux mamans*<sup>2</sup> and *La psychologie des adolescentes expliquée aux mamans*.<sup>3</sup> Adult psychology between the ages of 30 and 40 is studied by Fr. OGIER in *La crise de l'âge adulte*.<sup>4</sup>

In the section of pedagogical problems we may also mention two books on scouting : *Scoutisme et sainteté*,<sup>4</sup> a collection of talks, and *Une route de liberté, le scoutisme*,<sup>5</sup> in which Fr. FORESTIER studies the educational methods of scouting, and their practical application by French scouts.

The syllabus of the religious instruction courses in the middle schools in Belgium has lately been revised. A pamphlet *Programme de religion*<sup>6</sup> defines for teachers, not without depth of treatment, in what spirit and according to what methods the religious courses ought to be given to adolescents.

## 2. School books.

After mentioning the new manuals which have been brought out in the series for religious courses in the humanities we will review the perseverance catechisms, and then a handbook on sacred history.

**A. Series of handbooks for the humanities.** — In the series "Enseignement religieux du secondaire"<sup>7</sup> compiled under the editorship of Canon Boyer, we note the volume *Christ, source de vie*,<sup>8</sup> by the abbé DHEILLY which pairs with the one called "Le drame de la vie" for pupils in the fifth form. After a short introduction on the expectation of the Messiah, 143 pages are devoted to the life of Christ, His personality, mission and teaching. The last pages show how the Church, and the Christian in the Church, continues Christ's work. A new and revised edition of the manual for the Philo/Math. class appeared in 1952 : *Vision chrétienne de l'homme et de l'univers*<sup>9</sup> by the Abbé J. BERTHELEMY. The most important new work in this series is *Le mystère de l'Église*<sup>10</sup> by the Abbé HASSEVELDT for the second form (pairing

<sup>1</sup> Paris, Spes, 1952, 22 × 14 cm., 492 pp.

<sup>2</sup> Brussels, Action Familiale, Paris, Casterman, 1952, 19 × 14 cm., 136 pp., ill.

<sup>3</sup> Brussels, La Pensée Catholique. Paris, Office Général du Livre, 1952, 19 × 14 cm., 88 pp.

<sup>4</sup> *Ibid.*, 19 × 13 cm., 521 pp.

<sup>5</sup> Paris, Les Presses de l'Île de France, 1952, 23 × 14 cm., 326 pp.

<sup>6</sup> Lierre, Van In, 1953, 22 × 15 cm., 52 pp.

<sup>7</sup> Paris, L'École. 12 vols., 18 × 13 cm., ill.

<sup>8</sup> *Ibid.*, 1953, 171 pp.

<sup>9</sup> *Ibid.*, 404 pp.

<sup>10</sup> *Ibid.*, 1953, 337 pp.

with " *Église, mère des vivants* " by the Abbé DUCASSE). The author begins with the inner reality of the Church as the body of Christ. In this perspective, the exterior and juridical characteristics take their true value. The author is successful in presenting his deep thinking in a clear and suggestive manner.

We have not had the opportunity of reviewing the handbooks meant for the fifth and first classes in the series " *Cours d'instruction religieuse* " <sup>1</sup> under the editorship of Fr. Baumgartner. *Notre Credo* <sup>2</sup> deals with the great truths of christianity in the order of the Creed, for the fifth form. The treatment is simple and practical, set almost entirely in the framework of biblical stories and texts, and the authors succeed in making the chief and vital points stand out clearly.

*Jésus-Christ, vie du chrétien* <sup>3</sup> for pupils of the first form is divided into three parts : " *Jésus-Christ* " in which the mission and mystery of Jesus are studied ; " *Le chrétien* " in which the moral character of the christian is studied according to the synoptics, St. Paul's Epistles and St. John's gospel and first epistle. Finally, in " *Le chrétien et les valeurs humaines* " the authors set and solve the problem of christian humanism.

The series " *Fils de Lumière* " <sup>4</sup> edited by Frs. RAVIER and HOLSTEIN, has just been completed by the addition of a fine volume, *Jésus-Christ, maître de pensée*, <sup>5</sup> by Frs. DURAND and HOLSTEIN. It is meant for the religious course in the classes for philosophy, experimental sciences and elementary mathematics and gives a " christian outlook on man and the universe. " It is a book on apologetics, or rather, a " critical meditation on christianity. " The volume is divided into three parts : " le fait religieux " leads the reader to become aware of the reality of the need for religion ; the religious and irreligious attitudes are examined with perspicacity and candour (two very fine chapters on Islam and Buddhism) ; a philosophical explanation of the religious need is given based on Maurice Blondel's " *L'action*. " " *Le fait chrétien* " deals with the great stages of the christian revelation in the Old Testament ; the problem of faith and miracles is raised. " *Le chrétien dans l'Église* " is an explanation and justification of the Church and the sacraments ; the chief duties of the Christian in the Church and the world are also dealt with. The whole treatment is clear, deep and colourful. Some of the chapters are outstanding, as for instance, that on the salvation of heretics and pagans. The first manual — *Jésus-Christ, Dieu fait homme* <sup>6</sup> — has been revised and re-edited : the rather disconcerting illustrations in the first edition have been replaced by more classical photographs. Corresponding to *Jésus-Christ notre guide*, a manual on morals for the third form, an edition for girls under the same title <sup>7</sup> has been brought out by the same author, Fr. DE PREMOREL.

<sup>1</sup> Paris, Lethielleux, 5 vols., 18 × 13 cm., ill.

<sup>2</sup> *Ibid.*, 1952, 227 pp.

<sup>3</sup> Paris, Lethielleux, 1951, 373 pp.

<sup>4</sup> Paris, De Gigord, 7 vols., 18 × 13 cm., ill.

<sup>5</sup> *Ibid.*, 1953, 322 pp.

<sup>6</sup> *Ibid.*, 1952, 157 pp.

<sup>7</sup> *Ibid.*, 1952, 211 pp.

The striking thing in this production is the perspicacity, actuality and realism of the portraits which the author has drawn ; he sets gospel perfection in opposition to the presentday behaviour of the schoolgirl.

Canon DERUMAUX, editor and chief author of the series "*Notre foi et notre vie*,"<sup>1</sup> has added two handbooks to those which we have already reviewed : *Le don de la vie*<sup>2</sup> for the fifth form and *Mère des vivants* for the second.<sup>3</sup> The volume for the fifth follows the plan of the gift and wastage of divin life towards a new gift of it by the Saviour. We find here an exposition of christian truths in the context of the biblical story. The handbook for the second form deals with the mystery of the Church and its mission. The profound life of the Church is studied carefully ; the pupils are invited to enter deeply into an intimate knowledge of the Church and to examine in this perspective the various aspects of its reality and action.

Fr. DELCUVE, editor of the series *Témoins du Christ*,<sup>4</sup> is about to publish two series of handbooks : one adapted to the French syllabus and the other to the Belgian. The latter, *Jésus-Christ, lumière du monde*,<sup>5</sup> entirely re-cast, is meant for the sixth form according to the religious instruction syllabus for Belgium. The plan of the former editions is adhered to : a biblical introduction to dogma, the presentation of dogma in a living and personal manner, suggestions for the pupils' own work. The instructions have, however, been simplified and aim at greater conciseness and clarity. Drawings representing biblical scenes have been inserted in the text.

*Le Credo de ma vie chrétienne*<sup>6</sup> is the last to appear of the series *Ma vie chrétienne*<sup>7</sup> compiled for the lower cycle of secondary education in Belgium. The authors have attempted to present the matter in a practical and suitable form and have succeeded on the whole, but it is regrettable that alongside elementary explanations are to be found difficult theological ideas too hastily expounded. Also adapted to the Belgian syllabus, the series *Paroles de vie*<sup>8</sup> edited by Canon LAURENT merits attention. The treatment, with constant reference to the bible, is often remarkable for its density and clarity as well as its pedagogical suitability. The second manual, *Jésus-Christ, source de vie*,<sup>9</sup> deals with grace and the sacraments for pupils of the fifth form. Emphasis is opportunely laid on the idea that the sacraments continue the redemptive actions of Christ and renew His presence.

Teachers in secondary schools who wish to give their elder pupils a social

<sup>1</sup> Paris, Belin, 4 vols., 21 × 16 cm., ill.

<sup>2</sup> *Ibid.*, 1952, 260 pp.

<sup>3</sup> *Ibid.*, 1952, 264 pp.

<sup>4</sup> Tournai-Paris, Casterman, Brussels, Lumen Vitae, edition adapted to the French syllabus : 6 vols., edition adapted to the Belgian syllabus : 6 vols., 21 × 15 cm., ill.

<sup>5</sup> *Ibid.*, 1953, 190 pp., ill. by Carl Rieder.

<sup>6</sup> Brussels, La Pensée Catholique, 1952, 21 × 14 cm., 148 pp., ill.

<sup>7</sup> *Ibid.*, 3 vols.

<sup>8</sup> Liège, Dessain, 22 × 14 cm.

<sup>9</sup> *Ibid.*, 1953.

training and to make them realize the doctrine of the Church in this sphere, have an excellent guide which can be given to the pupils : *Problèmes modernes, réponses chrétiennes*,<sup>1</sup> by the Abbé J. VERDIER.

Social and international problems are exposed in the historical setting of recent years and especially at the present time. The christian solution is proposed clearly and with detail. It is the best handbook we have seen for young people from 15 to 20.

**B. Manual for Perseverance catechism classes.** — Following on the manuals "Vivre en chrétien" compiled for children of catechism age, the Abbé DANIEL has written *Ta vie commence aujourd'hui*.<sup>2</sup> He puts forward the christian ideal in the family, the profession, personal life. The exposition — pleasantly written, abundantly illustrated, but very short — could serve as an elementary guide for the perseverance catechism, a small study circle, or for private use.

**C. Handbooks of sacred history.** — For adolescents of 11 or 12 to 14 or 15, Mme FARGUES has written her *Histoire Sainte d'après les textes bibliques*.<sup>3</sup> One volume meant for the pupils<sup>4</sup> contains fine translations of numerous Old Testament texts, short commentaries and coloured photographs of biblical places. The other for the teacher<sup>5</sup> provides doctrinal instructions on the texts. The author hopes that the Old Testament may be presented for the first time on the threshold of adolescence. If young children are told the biblical stories, they run the risk of only taking an interest in them as anecdotes and when they re-read them at the age of 12 they may find a difficulty in discovering a deeper meaning. Before adolescence, the author would like children only to be made familiar with a few striking biblical texts.

The revised and enlarged edition of *Lectures bibliques*<sup>6</sup> by Canon ELCHINGER presents a good anthology with commentary and illustrations for both children and adolescents. Finally, the *Bible illustrée des écoles*<sup>7</sup> by J. ECKER has lately been republished. The great merit of this work is to offer pupils of the fourth primary form and middle schools large passages of the bible. It is, however, to be regretted that too much space has been given to the prophetic writings and St. Paul's epistles. Only one and a half pages have been devoted to the psalms. The fine vignettes representing biblical scenes or things to which allusion is made in the bible, attract attention.

<sup>1</sup> I. *Le chrétien en face des problèmes sociaux*, 108 pp. II. *Le chrétien en face des problèmes internationaux, l'Église et la paix*, 45 pp., Paris, L'École, 1953, 1 vol., 22 × 18 cm.

<sup>2</sup> Paris, Éd. ouvrières, 1953, 18 × 13 cm., 126 pp.

<sup>3</sup> Tours, Mame, 1953.

<sup>4</sup> 22 × 15 cm., 294 pp., coloured photographs.

<sup>5</sup> 18 × 12 cm., 99 pp.

<sup>6</sup> Colmar-Paris, Alsatia, 1952, 22 × 14 cm., 390 pp.

<sup>7</sup> Bruges, Beyaert, 1952, 21 × 13 cm., 459 pp., ill.

## 4. Books for post-school instruction.

**A. Apologetics.** — Following the philosophical thought of Fr. Maréchal, Fr. J. DEFEVER, S. J. has written *La preuve réelle de Dieu*,<sup>1</sup> which shows the value of the Thomist proof; as the mind has an immediate intuition of the reality of its dynamism, which establishes a reference between all that is the object of affirmation and the Absolute Being, it can thus discover the irrecusable proof of the existence of God.

Written in quite a different train of thought, *L'espace de l'esprit*<sup>2</sup> by E. WHITTAKER sets out to justify St. Thomas' proofs of the existence of God in the context of contemporary science. According to the author, St. Thomas' argument is intimately linked with the physical consideration of visible realities. It is therefore a matter of undertaking a similar journey on the basis of the scientific conclusions which are acceptable today. One must admit that the metaphysical conceptions of the author are strangely like scientific modes of reasoning; the notion of cause is identified with that of an antecedent phenomenon... and metaphysics can, it seems, be defined as the organized and coherent system of the whole of the mathematical interpretations of phenomena, a system which ends in an abstract representation of the world and which places the prevision of future events on the same level as the discovery of past ones. The creation appears as the principle of this chain of "causes" and "effects." The translator, a monk of Encalcat, has perceived these weaknesses and has pointed them out in some discreet notes.

An introduction to the christian problem itself is offered us in a book written in collaboration: *Au seuil du christianisme*.<sup>3</sup> Major aspects of the thought of some of the great masters are summed up with density and vigour from the point of view of a growth towards christian truth. The masters are Plato, St. Augustine, Pascal, Newman and Blondel.

We may include in this section *La religion vivante*<sup>4</sup> by Canon VIEUJEAN. Three pamphlets published in 1949 are incorporated in it: Religion, queen of human activities, the essence of religion, and the deformations of religion. These pages, chiefly meant for undergraduates and educated adults are already accessible to the older pupils in the humanities. It furnishes an analysis of authentic christian behaviour and the spiritual values characteristic of the religion of Jesus. The way to be followed to union with God in faith is also shown.

Specially for youth, an older priest, the Abbé BLQUET, full of charity and well versed in modern literature and movements, has written a study in

<sup>1</sup> Paris, Desclée De Brouwer, Brussels, Ed. Universelle, 1953, 23 × 15 cm., 144 pp.

<sup>2</sup> Translated from the English by Dom Placide Pernot, O. S. B., Tours, Mame, 1953, 19 × 12 cm., 209 pp.

<sup>3</sup> Brussels, Éd. Universitaires and Éd. "Lumen Vitae," 1952, 23 × 16 cm., 153 pp.

<sup>4</sup> Tournai-Paris, Casterman, 1954, 20 × 13 cm., 252 pp.

apologetics : *C'est le Seigneur.*<sup>1</sup> The problems of belief are discussed and the readers directed in their search for God.

A star of radio and television in the United States, Mgr FULTON J. SHEEN, has collected a series of his talks in *Dépassons-nous.*<sup>2</sup> This book, intended for the average citizen and even for the indifferent, is an introduction to the life of faith and fidelity. The author invites his readers to conquer their egoism and welcome the God Who seeks them.

One of the most common objections to the existence of God and His Providence is the presence of suffering and evil in the world. Father THIVOLIER has made this burning question the subject of an exposition in dialogue form, *S'il y a un bon Dieu, pourquoi la souffrance.*<sup>3</sup> A group of friends and neighbours, believers and unbelievers, exchange views on the problem of God, evil and suffering ; the character of each is vividly drawn, the thought exact and the theology solid.

**B. Holy Scripture.** — The principal editions of biblical texts have already been reviewed.<sup>4</sup> The volumes of the *Sainte Bible*<sup>5</sup> published under the editorship of the Ecole Biblique at Jerusalem are coming out one after the other. In 1954 the 42 parts will be complete and the publication in a one-volume edition is forecast.

Translations which are discreetly paraphrased or simplified are now to be obtained by readers who are not highly educated. Fr. THIVOLIER has continued his work in this direction. After the New Testament, he has started the Old. The first volume of a collection on this subject has appeared : *Le Peuple de Dieu*<sup>6</sup> (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) containing the sacred text (in italics) embodied in an historical account ; at times, passages are transferred, regrouped or summarized.

**C. Doctrine or theology.** — **a)** Books dealing with the christian faith as a whole. Intellectuals, or at least well educated readers, will find in the series of instalments of *Éléments de doctrine spirituelle*<sup>7</sup> an excellent foundation for serious doctrinal and spiritual formation. The usefulness of these little books

<sup>1</sup> Paris, Lethielleux, 1952, 19 × 12 cm., 246 pp.

<sup>2</sup> Mulhouse, Salvator, 1953, 20 × 13 cm., 318 pp.

<sup>3</sup> *Franc-parler sur la religion*, No. 8, Issy-les-Moulineaux, M.O.P., 1953, 18 × 13 cm., 125 pp. — A pamphlet by L. CHOPPINET, *Un contraste qui révèle Dieu*, attempts to establish the truth of the Catholic Church by means of various proofs ; he emphasizes the following dilemma : one must admit either undeniable folly or else a sacred character in the priest, the Church as a whole and in Christ (Brussels, Le Roseau vert, 1953, 19 × 12 cm., 69 pp.).

<sup>4</sup> *Lumen Vitae*, vol. VII, 1952, no. 4, pp. 622-628. Note that Maredsous have published a pocket edition.

<sup>5</sup> Paris, Éd. du Cerf. On the subject of the translation and chanting of the psalms, see no. 33 of La Maison-Dieu (1953, 1st quarter), called *Les Psaumes, prière de l'assemblée chrétienne*.

<sup>6</sup> Issy-les-Moulineaux, M. O. P., 1952, 18 × 14 cm., 397 pp.

<sup>7</sup> Paris, 14, rue d'Assas, A. C. J. F., 21 × 14 cm., about 30 pp. each.

is obvious for study circles (for university students for instance). The successive titles deal with the chief biblical questions and theological and spiritual subjects. The eighth series appearing in 1953 treats of the sacraments. We may remind Catholic institutions that the periodicals *Équipes enseignantes*<sup>1</sup> and *Jeunes équipes enseignantes*<sup>2</sup> contain spiritual and doctrinal articles of great value.

In the libraries belonging to institutions, priests or educated laity one should find the four volumes of *Initiation théologique*,<sup>3</sup> compiled by a group of specialists. In succession come *Sources de la théologie*, *Dieu et sa création*, *Théologie morale*, *l'Économie du salut*.

**b. Christology and the Redemption.** — *Le mystère de l'unité et du divin retour*<sup>4</sup> by the Abbé DELSAUTE deals with a fundamental aspect of the Christian message: the call for the unity of all in Jesus, Son of the Father. This book, solidly based on the Bible and theology, can be used both as a meditation and a doctrinal treatise. Several aspects of the redemptive and sanctifying work of God, discernible in the Old and New Testaments, are shown by the Abbé TARDIF in *La victoire du nouvel Adam*.<sup>5</sup>

Fr. THIVOLIER has written an excellent dialogue on *Le péché originel*<sup>6</sup> which has the same qualities as the pamphlet of the same kind reviewed above.

**c. The Church** is one of the subjects most commonly dealt with. Encouraged by the Encyclical "Mystici Corporis," theologians are studying the inner reality of the Church as the mystical Body of Christ, and they explain the juridical aspects from this viewpoint. We have already noticed this tendency in secondary school books, à propos of the Abbé HASSEVELDT writings. Fr. CONGAR's *Esquisses du mystère de l'Église*,<sup>7</sup> which first appeared in 1941 has just been republished. The two chapters on "L'esprit des Pères après Möhler" and "L'hérésie, déchirure de l'unité" have been replaced by a study of "Le Saint-Esprit et le Corps Apostolique, réalisateurs de l'œuvre du Christ." The *Méditation sur l'Église*<sup>8</sup> by Fr. DE LUBAC which we have before mentioned dominates the other recent ecclesiological treatises. Fr. RIQUET in his conferences given in Notre-Dame has also dealt with the various aspects of the Church in history, in its origins and to-day, in the ministry of the word, in its function of salvation, in its government and its final achievement in the Kingdom. The conferences have been published in one volume: *L'Église parmi nous*.<sup>9</sup>

<sup>1</sup> Paris, rue E. Lacoste, 18.

<sup>2</sup> *Ibid.*

<sup>3</sup> Paris, Éd. du Cerf.

<sup>4</sup> Tournai-Paris, Casterman, 1952, 21 × 15 cm., 286 pp.

<sup>5</sup> Paris, Ed. Ouvrières, 1952, 19 × 12 cm., 220 pp.

<sup>6</sup> *Franc-parler*, no. 7, Issy-les-Moulineaux, M. O. P., 18 × 14 cm., 126 pp.

<sup>7</sup> Paris, Éd. du Cerf, 1953, 23 × 14 cm., 179 pp.

<sup>8</sup> Paris, Aubier, 1953, 23 × 14 cm., 283 pp.

<sup>9</sup> Paris, Spes, 1953, 19 × 12 cm., 217 pp.

Our contemporaries are preoccupied by one point in particular : What is the position of the laity in the Church ? Is their role simply one of listening and carrying out instructions or are they asked to take the initiative in the sacred sphere of supernatural things ? In his book, *Le sacerdoce du peuple chrétien*,<sup>1</sup> Fr. AMBRIERES explains how all the baptised share in Christ's priesthood. The most important study of the position of the laity in the Church is the large volume by Fr. CONGAR, *Jalons pour une théologie du laïcat*.<sup>2</sup> The author first of all describes the positive aspects of the laity and then their activities in the context of the Church's triple functions of priesthood, kingship and prophecy.

P. RANWEZ, S. J., Brussels.

### ITALIAN LANGUAGE

**Catechesis.** — Elementary catechetical instruction is continually being enriched by new handbooks. *Lumen Vitae* has already reviewed several. That in 5 small volumes — *Dio — Gésu — Credere — Vivere — Ascendere*<sup>3</sup> —, published by the Centro Nazionale Attività Catechistiche, shows a real progress. The explanations, the tales, the numerous illustrations are well calculated to arouse the child's interest in the things of God. In this lively setting, the questions and answers of the catechism which are interspersed are full of affectivity, become transparent, full of meanings, easy to remember. We may mention that the texts have been revised by theologians occupying important positions in the Roman Curia.

The latest work by Don Silvio RIVA, *La Didattica sacramentale nella Catechesi del ragazzo*<sup>4</sup> is not a handbook as much as a didactical exposition according to the active and intuitive methods. The four sacraments of adolescence are the chief subject ; three preliminary lessons deal with grace in general. Dealing with so difficult a subject, the author has wanted to awaken in priests and catechists the desire to attempt new didactic methods. Each chapter, both from the doctrinal and methodological points of view, is perfectly written with this end in view.

In a kind of trilogy, Silvio RIVA explains with much experience, finesse and feeling, catechetical didactics and organization. *Il Catechista dei Ragazzi*,<sup>5</sup> written chiefly for the seniors of Catholic Action, from whom come most of the lay catechists, introduces the reader into the technique of the catechism lesson ; "ad modum scholae," with method and with the assistance of the child. Lessons and details are complementary. In *La Casa del Catechismo, Scuola dei Ragazzi*,<sup>6</sup> the subject is broadened to include the whole

<sup>1</sup> Paris, Téqui, 1952, 19 × 12 cm., 220 pp.

<sup>2</sup> Paris, Édit. du Cerf, 1953, 23 × 14 cm., 683 pp.

<sup>3</sup> Rome, Edizioni Veritas, 1953, 16 × 12 cm., 96-96 pp., 18 × 13 cm., 96, 96, 96 pp.

<sup>4</sup> Milan, Vita e Pensiero, 1952, 18 × 12 cm., 154 pp.

<sup>5</sup> Rome, A. V. E., 1950, 20 × 13 cm., 62 pp.

<sup>6</sup> Rome, A. V. E., 1951, 20 × 13 cm., 65 pp.

problem of the teaching of the catechism "ad modum scholae" as is required by the present directions of the Church. The catechism centre is the centre of it; its buildings, staff, organization, activities, all have to cooperate. The author passes these different elements in review, with the conditions which they must fulfil in order to attain the immediate and final aims of catechesis. The third book, *La scuola dei catechisti*,<sup>1</sup> has particularly in view the training of the teachers. The problems implied in this training are the selection of catechists, syllabuses and didactic, school technique, the soul of the school. They are here discussed clearly and with a supernatural spirit. The catechetical and religious education of little children in the maternal schools has inspired the book *Educazione religiosa del Bambino*<sup>2</sup> in which Brother LEONE DI MARIA gives the cream of his experience. The first part "La Religiosità dell'educatrice" gives teachers the components of a true personal religious life, the base for their mission; the second part, the truths, prayers, actions, and moments which are best for the religious training of children. It is written in a lively and picturesque style, which with attractive pictures, add to the value of the treatise.

**Pedagogy.** — 1. *Basic.* Our reviews chiefly deal with the works on religious formation. However, we feel that we ought to bring to the notice of our readers certain pedagogic books of general interest, written by wellknown authors. We will content ourselves with listing them: their titles speak for themselves, and a short review would not do them justice.

*Esiste la Pedagogia?*<sup>3</sup> by CASOTTI, M.; *Pedagogia fondamentale*,<sup>4</sup> by BARONI, A.; *I Problemi della Pedagogia come scienza filosofica*,<sup>5</sup> by PETRUZZELIS, N.; *Saggio sulla natura del fatto educativo*,<sup>6</sup> by AGAZZI, A.

2. *History.* AGOSTI, M. and CHIZZOLINI, V., have published *Magistero*,<sup>7</sup> a history of education through the ages, from Homer to Don Bosco. This history is continually intermingled with that of philosophy, for the philosophical systems, influenced by religious doctrines and convictions, are at the foundation of educative tendencies and theories and explain their variety. Volume I from the most ancient Greek antiquity to the end of the Middle Ages. The Greek, Roman and Christian theories of education succeed each other in the enumeration of the great schools and names of paganism and christianity. Volume II introduces us to the modern world in which humanism, Catholic reform, the philosophers, the encyclopaedists, and in particular J. J. Rousseau, join with more or less success in the evolution of educative theories and methods. The Catholic Reform inspires celebrated treatises and gives support to the great militants of Catholic education. Volume III deals

<sup>1</sup> Rome, CENAC, 1951, 20 × 13 cm., 63 pp.

<sup>2</sup> Brescia, La Scuola, 1953, 21 × 16 cm., 112 pp.

<sup>3</sup> Brescia, La Scuola, 1953, 25 × 17 cm., 138 pp.

<sup>4</sup> Brescia, La Scuola, 1951, 25 × 17 cm., 126 pp.

<sup>5</sup> Brescia, La Scuola, 1952, 25 × 17 cm., 220 pp.

<sup>6</sup> Brescia, La Scuola, 1951, 25 × 17 cm., 210 pp.

<sup>7</sup> Brescia, La Scuola, 1951-1953, 21 × 16 cm., 551, 500, 663 pp.

with the pedagogic value of the works of Kant and German idealist philosophers ; the great pedagogues of the 19th century, amongst others, Pestalozzi, Froebel, Girard, Antonio Rosmini, a priest, Don Bosco, a saint. Among its numerous advantages, this encyclopaedia gives the exact position of the monographs on education in their historical and philosophical setting.

Another encyclopaedia, but of greater value, is the work of Aldo AGAZZI, *Panorama della Pedagogia d'Oggi*.<sup>1</sup> Its title indicates the contents : the demonstration of the latest progress in pedagogy in the world, and a substantial amount of information on the names, theories and works of educational science from 1860 to 1950. The two last chapters give us information as to the vast educative movement in Italy.

3. *Specialized pedagogy.* A collection with the title of " *L'Età Evolutiva* " is intended to show the contribution of medicine, psychology and pedagogy to the progress of education. Two first volumes with a laudatory introduction by Fr. Gemelli appeared in 1953. The first, *Il mondo affettivo del fanciullo*<sup>2</sup> by Franca MAGISTRETTI deals with a fundamental chapter in modern psychology. *Affectivity in the child* ; its normal development ; the most frequent causes of anomalies in affective development ; typical cases of anomalies. A scientific and up to date study. The second volume *Ragazzi antisociali*,<sup>3</sup> by VERGANI, O. has as its subject delinquent children (some would say, ill-adapted children) which the author calls antisocial. There are three sections ; the relations between delinquency, criminality and antisociality in minors ; conditions favouring antisociality of minors ; means of prophylaxy and cure. Based on the work of numerous psychologists and criminologists of our day this work shows much comprehension of and devotion to these children who must be reeducated.

**Religious Pedagogy.** — 1. *The deep meaning of education.* — The authors, concerned with the training of teachers, deal with the profound meaning of religious education. MODUGNO, G., conceives it as religion informing life. His book *Religione e Vita*<sup>4</sup> deals with the method of religious instruction under the title of unity and life in education. This instruction comprises our beliefs, which provide a solution to the great problems of life ; the decalogue ; science of life and novitiate of action ; the sources of grace or the sacraments lived and the liturgy in daily life. For CASOTTI, M., in *Educazione cattolica*,<sup>5</sup> the inner meaning of education is the service of God, knowing Him and loving Him. The author bases his argument on the Ignatian doctrine of 'fundamentum' ; according to which, he forms his judgment on philosophical ideas, sciences and methods, in short, on culture in general. But is not the inner meaning of education the restoration of the human personality ? This is the thesis of Carlo GNOCCHI, in *Restaurazione della per-*

<sup>1</sup> Brescia, La Scuola, 3rd ed., 1953, 21 × 15 cm., 304 pp.

<sup>2</sup> Brescia, La Scuola, 1953, 21 × 13 cm., 169 pp.

<sup>3</sup> Brescia, La Scuola, 1953, 21 × 13 cm., 239 pp.

<sup>4</sup> Brescia, La Scuola, 3rd ed., 1947, 307 pp.

<sup>5</sup> Coll. Paedagogium, Brescia, La Scuola, 1950, 22 × 16 cm., 216 pp.

*sona umana*:<sup>1</sup> the restoration of the human personality by the advent of a christian personality. "The new christianity will be christocentric; its task is to realize the law of the Incarnation and to instate Christ's personality in every man." These three valuable books carry the question with clarity, learning and a critical sense on to a high plane which merits our whole attention.

2. *Various aspects.* *Pedagogia del Vangelo*<sup>2</sup> by CASOTTI, M., shows Jesus Christ as the incomparable teacher. His behaviour, mission and personality, reveal to us the principles of His pedagogy. Better than the great teachers of antiquity or modern times, He teaches the crowds and trains a circle of disciples in a special manner (method of apostolate).

Some young teachers, full of the ideals of christian education, have summarized their discussions in *Pedagogia della persona*,<sup>3</sup> their aim being to organize a pedagogy founded on the christian value of the personality. These various dissertations bear witness to deep, lively discussions, carried on in a spirit of "educative apostolate." But how can we restore the human personality without love? Carlo GNOCCHI insists in *Educazione del Cuore*<sup>4</sup> on the christian formation of the heart which is both a work of education and of sublimation to be undertaken from infancy and pursued, with the help of God, during adolescence, youth and betrothal. Statements and advice, supported by quotations from secular and sacred authors, carry conviction to the reader.

3. *Family religious pedagogy.* — A "mother" publishes her experience of family education in "Due bambini incontro a Dio,"<sup>5</sup> which are notes on the religious life of her two boys from three years old to ten, simple notes, which do not strive after any extraordinary effect. But how valuable they are to show how the conscience, soul and personality are built up! Augusto BARONI wished to help his son through the crisis of adolescence, and with that in view, to "understand" him and guide him. His book *Mio figlio ha quindici*<sup>6</sup> describes this work of comprehension and direction full of christian spirituality. *Figli adolescenti*,<sup>7</sup> by Pietro BABINA, is a book of hygiene and psychology addressed to parents, but chiefly to the mothers, coping with the insurmountable difficulties presented by the decisive period of physico-psychic formation of their children, adolescence. The book has a real value both didactic and scientific. It will help parents to understand and to induce free confidences, and to give advice and encouragement.

L. MEILHAC, Brussels.

<sup>1</sup> Brescia, La Scuola, 1950, 21 × 15 cm., 218 pp.

<sup>2</sup> Coll. Paedagogium, Brescia, La Scuola, 1953, 22 × 16 cm., 90 p.

<sup>3</sup> Brescia, La Scuola, 1952, 21 × 14 cm., 114 pp.

<sup>4</sup> Brescia, La Scuola, 1952, 21 × 15 cm., 207 pp.

<sup>5</sup> Brescia, La Scuola, 1951, 22 × 16 cm., 263 pp.

<sup>6</sup> Brescia, La Scuola, 2nd ed., 1953, 21 × 15 cm., 87 pp.

<sup>7</sup> Brescia, La Scuola, 1951, 22 × 16 cm., 140 pp.

BOOKS SENT TO THE REVIEW<sup>1</sup>

## ENGLISH LANGUAGE

- A Catholic Commentary on Holy Scripture.* London-Edinburgh, Nelson and Sons, 1953, XVI-1312 p. £ 4:4.
- BAIER, P. — *Supernatural Life.* Paterson, St Anthony Guild Press, 1953, 73 p.
- CARTHUSIAN MONKS of the XIV-XVII centuries. — *Ancient Devotions to the Sacred Heart of Jesus.* Westminster, The Newman Press, 1954, XVI-232 p. \$ 2.75.
- Catholic Digest Omnibus.* London, W. H. Allen, 1953, IX-440 p. 17/6.
- CONWAY, E.'S. J. and H. WEIGEL, S. J. — *Pope Pius XII on the World Community.* New York, The America Press, 1954, 32 p.
- DAL-GAL, H. — *Pius X.* Westminster, The Newman Press, 1954, XIV-246 p. ill. \$ 3.50.
- DAY, M. — *All my Life Love.* Transl. by Mgr Ronald A. Knox, Harrow, The Paschal Press, 1953, 56 p. 4/-.
- DOOLAN, A., O. P. — *Sanctifying Grace.* Cork, The Mercier Press, 1953, 108 p. 7/6.
- DRINKWATER, F. H. — *Talks to teen-agers.* London, Burns Oates, 1954, VII-109 p. 7/6.
- DUBAY, T., S. M. — *The Seminary Rule.* Westminster, The Newman Press, 1954, XIII-146 p. \$ 2.75.
- F. M. M. — *Towards Truth and Charity.* Kotagiri, The Franciscan Missionaries of Mary, 1953, 74 p., ill.
- GOLLAND TRINDADE, Dom F.-H., O. F. M. — *Matt Talbot, Worker and Penitent.* Transl. from the portuguese, Paterson, St Anthony Guild Press, 1953, X-126 p.
- GREENSTOCK, D. — *Christopher's Talks to Catholic Children.* London, Burns Oates, 1953, 378 p., ill.
- HABIG, M.-A., O. F. M. — *Everyman's Saint. Life, Cult, and Virtues of St Anthony of Padua.* Paterson, St Anthony Guild Press, 1954, XI-195 p. ill \$ 2.00.
- JAMES, F., O. F. M. — *The Secret of Holiness.* Cork, The Mercier Press, 1951, 178 p. 15/-.
- JAMES, F., O. F. M. — *Romanticism of Holiness.* Edinburgh, Sands Co., 1933, 238 p. 5/-.
- KANE, G. L. — *Why I Became a Priest.* Dublin, Browne & Nolan, 1954, XXIII 189 p. 12/6.
- KELLY, B. — *Our Faith.* London-Glasgow, Sands & Co., 1953, 80 p. /9.
- MANNA, P. and N. MAESTRINI. — *Forward with Christ.* Westminster, The Newman Press, 1954, XXV-163 p. \$ 2.75.
- MARMION, Dom C. — *The Trinity in our Spiritual Life.* Cork, The Mercier Press, 1953, XVI-241 p. 15/-.
- MARY LAURENCE, Sr., O. P. — *They Live the Life,* London, Blackfriars Publications, 1954, IX-61 p. 2/6.

<sup>1</sup> This Review will mention all the books and material for religious instruction received. Most of them, according to their general interest for our readers, will be reviewed at greater or less length in our bibliographical chronicle, which will group together the publications according to the language in which they are written.

- MATTHEWS, J., S. J. — *Actual Grace and the Spiritual Life*. Cork-Liverpool, The Mercier Press, 1950, 158 p. 7/6.
- MCNABB, V., O. P. — *Faith and Prayer*. London, Blackfriars Publications, 1953, IX-315 p. 13/6.
- MOELL, C. J. — *The Sacred Heart Encyclicals of Pope Leo XIII and Pope Pius XI*. New York, America Press, 72 p. \$ 0,25.
- THE MONKS OF MAREDSOUS. — *Guide to the Bible*. London-Glasgow, Sands & Co, 1953, 92 p. 3/6.
- NASH, R., S. J. — *Everyman at His Prie-Dieu*. Westminster, The Newman Press, 1954, XVI-309 p. \$ 3,75.
- NEVETT, A. — *India Going Red?* Poona, Indian Institute of Social Order, 1954, VIII-318 p. Re 1/-.
- O'BRIEN, J. A. — *The Road to Damascus*. Vol. I, II, III, London, W. H. Allen, 1944, 1950, 1954, 192-185-264 p. 2/-, 2/-, 12/6.
- O'LEARY, C., O. F. M. — *Under Angel Wings*. The Autobiography of Sister Maria Antonia. Paterson, St Anthony Guild Press, 1953, XVII-214 p., ill. \$ 2,00.
- Our Government: The Christian Social Way (Student Manual)*. Chicago, Denoyer-Geppert Co, 1952, 96 p. ill.
- Our Government: The Christian Social Way (Teacher's Manual)*. Chicago, Denoyer-Geppert Co, 1953, 64 p. ill.
- PEROTTI, L.-D., O. F. M. — *The Easter Vigil*. Paterson, St Anthony Guild Press, 1954, 47 p.
- Religion Stories for Home and School*. Paterson, Confraternity of Christian Doctrine, 1954, XIII-97 p.
- RICKABY, J., S. J. — *The Lord, My Light*. Westminster, The Newman Press, 1953, VIII-248 p. \$ 3,50.
- ROYER, F. — *The Franciscans Came First*. Paterson, St Anthony Guild Press, 1951, XI-195 p. ill. \$ 2,50.
- SCHRIJVERS, J., C. SS. R. — *Sanctity Through Trust*. Cork, The Mercier Press, 1953, 164 p. 2/6.
- THE SCHOOL SISTERS OF NOTRE DAME. — *Courtesy in the Convent*. Cork, The Mercier Press, 1950, 80 p. 3/6.
- The Gospel according to St. John*. Paterson, St Anthony Guild Press, 1952, 70 p.
- The Gospel according to St Luke*. Paterson, St Anthony Guild Press, 1952, 91 p.
- The Gospel according to St Matthew*. Paterson, St Anthony Guild Press, 1952, 90 p.
- VAN ZELLER, H., O. S. B. — *Praying While You Work*. London, Burns Oates, 1953, XIV-104 p. 7/6.
- WATKIN, Dom A. — *The Heart of the World*. London, Burns Oates, 1954, 106 p. 7/6.

### FRENCH LANGUAGE

- Annuaire international de l'éducation 1953*. Paris, Unesco et Genève, Bureau international d'éducation, 1953, 416 p. 9 fr s., 700 fr. fr., 15/-, \$ 2,00.
- Avec la sainte Vierge*, livret à colorier avec texte complet ou texte à compléter par l'enfant. Ermeton-sur-Biert (Belgique), Monastère Notre-Dame, 16 p., ill. 7,50 fr. b.
- BASTIN, R., O. M. I. — *Notre-Dame*. La Chanson sur la Colline. Paris, Lethielleux, Bruxelles, R. Lebrun, 128 p. 15 fr. b.
- BEAUDENOM, Chan. — *Formation à l'humilité*. Édit. revisée et adaptée par le R. P. Adrien Pépin. Paris, Lethielleux, 1953, 263 p. 520 fr. fr.

- BECKER, C. — *La nuit pascale*, trad. par le R. P. Benoît Lavaud. Paris, Desclée De Brouwer, 1953, 206 p.
- BEIRNAERT, L., S. J. — *Dévotion à Marie et dévotion au Christ*. Coll. Carnets de spiritualité mariale. Bruxelles, Foyer Notre-Dame, 1954, 15 p.
- BERGH, E. et TIHON, H. — *La Charte des congrégations mariales*. Bruxelles, Secrétariat Central des Congrégations Mariales, 1954, 39 p.
- BERTHET, H. — *Pourquoi des petits séminaires?* Paris, Bonne Presse, 1954, 37 p.
- BOSSUET, J.-B. — *Le mystère de Jésus-Christ*. Paris, Éd. de l'Orante, 1952, 168 p.
- BOYER, Chanoine A. — *La Bible des Tout-Petits*, Paris, Lethieulleux, in 8°.
- Cadre des congrégations mariales (Le)*. Bruxelles, Secrétariat Central des Congrégations Mariales, 1954, 64 p., ill. 10 fr.
- CANTINAT, J. — *Au cœur de notre rédemption*. Coll. Présence du Catholicisme. Paris, Téqui, 1954, 191 p.
- CARRÉ, A.-M., O. P. — *Justice humaine, justice divine*. Paris, Desclée De Brouwer, 1954, 47 p.
- Catéchisme à l'usage des diocèses de France*. Bayeux, Colas, 1953, XI-336 p., ill.
- Charme. Paris, Desclée de Brouwer, 1953, 16 p., illust.
- CLOSEN, G. E. — *Clefs pour la Sainte Écriture*. Coll. Renaissance et Tradition. Bruges, Beyaert, 1954, 310 p.
- CLUNY, Roland. — *France, Pays missionnaire?* Coll. « Le poids du Jour ». Éd. Le Centurion, 1954, 144 p. 4 hors-texte. 250 fr. fr.
- COLOMB, J., P. S. S. — *La doctrine de vie au catéchisme*. — II. *Combat spirituel et souris de l'Église*. Paris, Tournai, Rome, Desclée et Cie, 1953, 226 p.
- COLOMB, J., P. S. S. — *La doctrine de vie au catéchisme*. — III. *Portrait du chrétien et loi de charité*. Paris, Tournai, Rome, Desclée et Cie, 1954, 176 p.
- COLOMB, J., P. S. S. — *Plaie ouverte au flanc de l'Église*. Paris, Lyon, Vitte, 1954, 151 p.
- COLS, P., S. J. — *Chemin de la croix quotidien*. Bruxelles, Résidence du Gesù, 3<sup>e</sup> éd., 5 fr.
- COMBES, A. — *Sainte Thérèse de Lisieux et sa mission*. Les grandes lois de la spiritualité thérésienne. Paris-Bruxelles, Éd. Universitaires, 1954, 270 p. 95 fr. b.
- CONGAR, Y., M.-J. — *Jalons pour une théologie du laïcat*. Paris, Éd. du Cerf, 1953, 683 p.
- COULET, P. — *Jésus, le Christ dans nos vies humaines*. Paris, Spes 1953, 219 p. 350 fr. fr.
- CROEGAERT, A. — *Commentaire liturgique du Catéchisme de Belgique-Canada-France-Suisse*. Malines, Dessain, 1954, 911 p.
- DANIEL, Y. — *La nouvelle que vous attendez*. Paris, Éd. Ouvrières, 1953, 325 p.
- Daniel. Coll. Pas à pas avec la Bible. La Pierre-qui-Vire (Yonne), Les Presses Monastiques, 1954, 31 p. 45 fr. fr.
- DANIEL-ROPS. — *La Bible*, trad. par R. Tamisier. Paris, Arthème Fayard, 1950, 612 p. 750 fr. fr.
- DE JAEGHER, P., S. J. — *La vie d'identification au Christ Jésus*. Coll. Études Religieuses, n° 696. Bruxelles, La Pensée Catholique, 1953, 77 p.
- De l'espoir humain à l'espérance chrétienne*. Paris, Éd. de l'Épi, 1953, 24 p.
- DELHAYE, A. — *Notre sainte messe*. Vieux-Héverlé, Institut Saint-Thomas d'Aquin, 1951, 36 p.
- DHEILLY, J. — *Le peuple de l'ancienne alliance*. Paris, Éd. de l'École, 1954, 486 p., ill.
- DOHEN, D. — *La sainteté des laïcs*. Paris, Éditions du Cerf, 1953, 296 p.
- DONCEUR, P. — *La vierge Marie dans notre vie d'hommes*. Coll. Présence chrétienne. Paris, Desclée de Brouwer, 1954, 57 p.

- DORÉ, G. — *Images de la Bible*. Tours, Mame, 1952, 192 p., ill.
- DUBARLE, D. — *Humanisme scientifique et Raison chrétienne*. Coll. Textes et études philosophiques. Paris, Desclée De Brouwer, 1953, 141 p.
- DUBARLE, D., O. P. — *Optimisme devant ce monde*. Coll. foi vivante. Paris, Éd. de la Revue des jeunes, 1949, 165 p.
- DUFUR, M. — *Père Marie-Antoine. Le routier du Seigneur*. Paris, Spes, 1954, 252 p. 390 fr. fr.
- DUMONT, C. J. — *Les voies de l'unité chrétienne*. Doctrine et spiritualité. Coll. Unam Sanctam. Paris, Éd. du Cerf, 1954, 231 p.
- Édith Stein, par une moniale française. Coll. La Vigne du Carmel. Paris, Éd. du Seuil, 1954, 220 p.
- Église catholique en Pologne populaire (L'). Varsovie, Éd. de la Commission centrale des prêtres près l'association des combattants pour la liberté et la démocratie, 1953, 132 p., ill.
- ESCHOLIER, M. — *Le sang du Christ*. Paris, Fayard, 1954, 253 p. 450 fr. fr.
- Étapes. Coll. Semailles. Paris, J. A. C., 1953, 42 p.
- FARGUES, M. — *Le livre de messe de l'enfance*. Avec les prières quotidiennes et les exercices pour la confession et la communion. Tours, Mame, 1951, 77 p.
- FELIGONDE, J., VAN ERCK, H. et MAERTENS, T. — *L'Hay les roses, Paroisse témoin*. Bruges, Apostolat Liturgique, 1953, 51 p.
- FLOCOTEAUX, E., O. S. B. — *Le triomphe de Pâques*. La cinquantaine pascale. Paris, Éd. du Cerf, 1953, 138 p.
- FLOUQUET, P.-L. — *Psaumes de l'Amour et de la Mort*. Bruxelles, La Maison du poète, 1954, 70 p.
- FRAIGNEUR, M. — *Pie XII et le Monde Actuel*. Coll. Études Religieuses. Bruxelles, La pensée catholique, s. d., 181 p.
- François d'Assise. Paris, Desclée De Brouwer, 1953, 18 p., ill.
- François d'Assise. Coll. Les saints par l'image. Bruges, Desclée De Brouwer, 1954, 320 p., 200 photogr. 220 fr. b.
- FRANÇOIS, R.-P. — *Initiation à saint Jean de la Croix*. Paris, Éd. du Seuil, 1950, 208 p.
- FROSSARD, A. — *Le sel de la terre*, Les grands ordres religieux. Paris, Fayard, 1954, 167 p., ill. 350 fr. fr.
- GARRONE, Mgr. — *Invitation à la prière*. Toulouse, Apostolat de la prière, 1953, 169 p.
- GEORGE, A., S. M. — *A l'écoute de la parole de Dieu*. Paris, Équipes Enseignantes, 1953, 77 p.
- GEORGES, H. — *Sans tricher*. Information sexuelle des garçons de 15 à 18 ans. Coll. Esprit. Paris, Éd. du Seuil, 1953, 153 p.
- GILLE, A. — *Prières pour les grâces d'état*. Trad. de l'anglais par Lucie Ranscelot-Poswick. Dilbeek, Cahiers des Poètes Catholiques, 1952, 65 p.
- GOLDBRUNNER, J. — *Sainteté et Santé*. Coll. Présence chrétienne. Paris, Desclée De Brouwer, 1954, 66 p.
- GRENTZ, Cardinal. — *Notre Père*. Paris, Fayard, 1953, 267 p. 950 fr. fr.
- GUERRY, Mgr. — *Directives pastorales sur le saint sacrifice de la messe*. Coll. de Pastorale Liturgique n° 7. Bruges, Apostolat Liturgique, 1953, 32 p.
- HAMMAN, A. — *La geste du sang*. Paris, Arthème Fayard, 1953, cm., 412 p.
- HAUSER, Walter. — *François d'Assise*. « Sur les traces du poverello », 200 photos de Léonard von Matt, 3<sup>e</sup> éd. Paris-Bruges, Desclée De Brouwer, 1954, 300 p., 2 cartes. Prix : broché 220 fr. b., relié, 260 fr. b.

- HELLO, E. — *Physionomies de Saints*. Illustrations de G. Boner. Tours, Mame, 1951, 157 p.
- HENRI, L. — *Cybèle et les anges*. Poèmes. Bruxelles, La Maison du poète, 1953, 63 p.
- HERBIN, P. — *La route des saintes huiles*. Une liturgie vécue par tout un diocèse. Paris, Éd. du Grand Retour, (1948), 8 p.
- HOORNAERT, Chanoine. — *Méthode de formation à l'acolytat*. Coll. de Pastorale Liturgique n° 5. Bruges, Apostolat Liturgique, 1953, 47 p.
- HUNERMANN, G. — *Le mitron de Vienne*, trad. de l'Allemand par M. Grandclaudon. Mulhouse, Salvador, 1953, 299 p.
- JUGLAR, J., O. S. P. — *Le sacrifice de louange*. Paris, Éd. du Cerf, 1953, 200 p.
- LABOURDETTE, M.-M. — *Foi catholique et problèmes modernes*. Coll. Le monde et la foi. Tournai, Desclée et Cie, 1953, 167 p.
- LABOURDETTE, M.-M., O. P. — *Le péché originel et les origines de l'homme*. Coll. Sagesse et culture. Paris, Alsatia, 1953, 210 p.
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